

A History of the Neshannock Presbyterian Church

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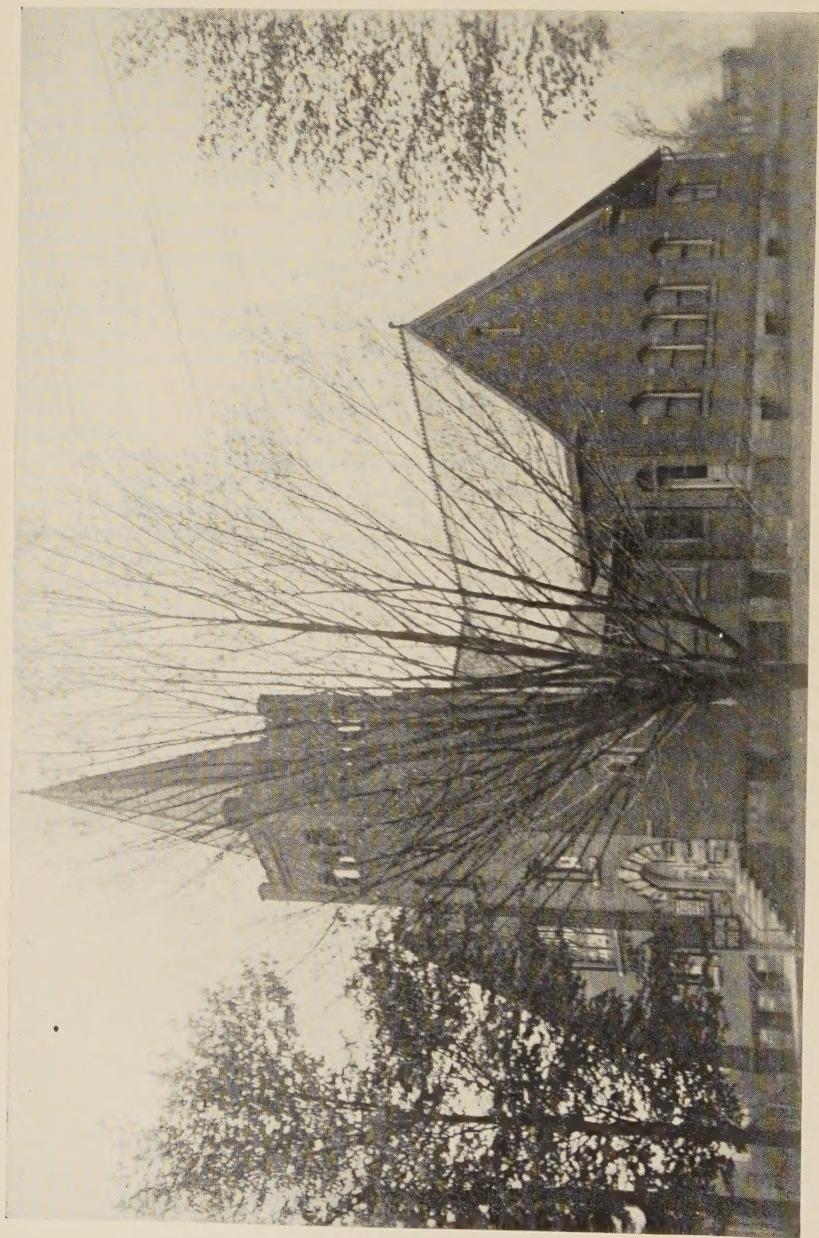
A history of the Neshannock
Presbyterian Church. New
1925



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THE NESHANNOCK PRESBYTERIAN CHURCH (1925), FOURTH BUILDING

A History of the Neshannock Presbyterian Church

NEW WILMINGTON, PENNSYLVANIA

*Together with some account of the settlement
of that part of northwestern Pennsylvania
in which the church was organized*

By

HUBERT REX JOHNSON

Eighth Pastor of the Church

WASHINGTON, D. C.
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PRESBYTERIAN CHURCH

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PREFACE

The purpose of this history is to encourage the Neshannock Presbyterian Church in its future work by making it acquainted with what it has accomplished in the past. No church can function perfectly as an organ of the body of Christ that is indifferent to its own history; and no church has a right to exist whose history is not worth recording. If this book adds anything to the glory and usefulness of the Neshannock Church, the author will feel that his extremely short pastorate of only twenty-three months has been satisfactorily lengthened.

Numerous sources have been drawn upon for the material of this history. Tradition often furnished valuable clues to facts that were proved later by other evidence. The recollections of old people when checked against each other yielded much reliable information. Old letters and diaries clarified many traditions and furnished new facts. Note-books kept by early pastors, though very brief, supplied a good deal of very valuable data. Minutes of congregations, sessions, presbyteries, synods, and assemblies were freely used. Pamphlets, magazines, and newspaper files were searched, and the printed archives of Pennsylvania, Ohio, New York, Virginia, and New Jersey were often consulted. Letters and diaries of travelers, printed or still in manuscript, furnished a number of important facts. State and county records of various kinds yielded much data, some of which has never before been printed.

It was found in collecting data that tradition often ran back into some older settlement and made assertions that could not have been true of Neshannock. Due diligence, therefore, has been employed to avoid embellishing descriptions of social and religious customs with details borrowed from other localities.

Care has been taken also to avoid certain forms of exaggeration popular in local histories. No appeal has been made to that state of mind that demands thrilling descriptions of really tame events. The hardships suffered by two or three pioneers have not been falsely ascribed to all; the number and ferocity of Indians and wild beasts have not been exaggerated for the excitement and entertainment of the readers; the absorb-

ing pleasures of the early settlers have not been transmuted into enervating hardships and unendurable privations; the fathers of the church have not been set forth as supernaturally good, nor have all the worldlings been made to appear as inhumanly wicked.

The plan of the book is unusual; but it has the very important advantage of giving a continuous history of each event. The history of the pastors is purposely subordinated to the history of the church: for the pastor exists for the church; not the church for the pastor. The chapter divisions, however, preserve the correct succession of the pastors.

The recent history of the church has been touched but slightly; it must have perspective before it can be recorded correctly. Actors have not yet fully played their parts, motives have not yet risen above the surface, and tendencies have not yet freed themselves from change, or even from the possibility of complete reversal.

The author acknowledges his indebtedness, first, to the Reverend Sherman A. Kirkbride, D.D., the ninth pastor of the church, who with much patience supplied him with many items of information in answer to many questions in numerous letters.

Second, to his wife, Luella Beaumont Johnson, who with much diligence assisted in correcting the manuscript and in reading the proof.

Third, to his gracious friends, Mr. and Mrs. Ernest D. Hathaway, whose hospitality at Hampton Plantation, their beautiful country place on the wide salt-waters of the Potomac, did much to make the completion of this book possible.

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PART I
HISTORY OF THE NESHANNOCK
PRESBYTERIAN CHURCH

CHAPTER I

THE NAME

Dwellers in Mesopotamia.—Acts 2:9.

THE PAST usefulness and the future success of a church may be estimated with fair accuracy from the reverence and affection with which the members speak its name. Long ago, "Neshannock" became "Dear Old Neshannock" to a multitude of people who through it found the path that "shineth more and more unto the perfect day," and who under its guidance came into their largest and best conceptions of life, and experienced their deepest and purest emotions.

For a full century the name has been accumulating a great wealth of sentiment from gracious revival scenes, sacred communion occasions, solemn funeral services, and joyous seasons of fellowship and worship. But to comprehend the depth of this sentiment one must serve under the banner of the organization that adopted the name.

"Neshannock" is one of the many rhythmic Indian names that found ready adoption in the English language. The word is from the Delaware dialect of the Algonquian tongue, and means "the place of two rivers." It is composed of three parts; namely, *nisha*, two, *hanne*, river, and *ock*, a locative suffix meaning "the place of." The component parts of the word are readily discernible in other geographic terms, such as Neshaminy, Rappahannock, Tunkhannock, Cowanshannock, Susquehanna, and others of pure or partial Indian origin.

The name Neshannock was applied by the Indians to the tongue or triangle of land lying in what is now Lawrence and Mercer Counties, Pennsylvania, between the Shenango River and its largest eastern tributary; and, by association, to the tributary stream also. When forced to migrate westward, the Indians brought the name with them from New Jersey, where it had been applied to a similar region in the branches of the Raritan River. In sound and structure the word compares favorably with the interamnian terms of other languages. Our word "fork" or "forks" is found in both harsh and agreeable combinations; as, "Forks of the Big Beaver," the territory between the Shenango and Mahoning Rivers; "Forks of Yough,"

the strip of country between the Youghiogheny and Monongahela Rivers. The Greek word, "Mesopotamia," meaning "between the rivers," and designating the region between the Tigris and the Euphrates, is less euphonious than "Neshannock"; and the Hindustani, "Doab," meaning "two rivers," and designating originally the land between the Jumna and the Ganges, is more abrupt in sound.

The Delaware dialect has left us another beautiful name designating interamnian territory. The tongue of land lying between the two principal branches of a small stream emptying into the Shenango River at Big Bend, a few miles north of the Neshannock Parish, was called "Lackawannock." The name means "the place of the forks of the stream," and is derived from *lechau*, fork, *hanne*, river or flowing stream, and *ock*, the place of. The component parts of the word may be found in other geographic terms; as, Lackawaxen, "forks of the road," and Lackawanna, "forks of the river." Fortunately the names Neshannock and Lackawannock have been preserved in nearly their proper places as township names, though in the latter instance, the township is much larger than the original Indian territory, and lies a little too far south.

When the members of the little forest church took the name Neshannock from the lips of the Red man, devoting it to newer and holier uses, they took a name already hallowed by tender sentiment; a name that had been carried from the far east in the hearts of exiles; a name that commemorated early associations, as the name New Wilmington did later for certain White men. But the White man felt no sentiment at that time; he simply selected in accordance with pioneer custom a name that would localize his church. Other churches were called by such names as "Harbor Creek," "Mill Creek," "Muddy Creek," and "Oil Creek," and perhaps this church would have been called "Neshannock Creek" if the name had not been too cumbersome.

Such was the origin of the name; but its adoption plunged the congregation, its friends, and the courts of the church into a sea of orthographic doubt, where they struggled for half a century. In 1799, the clerk of the Presbytery of Ohio wrote it variously, "Neshanack," "Neshanock," "Nesshanock," and "Neshanok." In 1800, he wrote it "Neshanick," but adopted the present form in 1801. The Reverend William Wick, while acting as stated

clerk of the Presbytery of Erie in 1802, usually gave the name its present form, but lapsed occasionally and wrote it "Nasan-nock," and even "Nesannick." The Reverend James Satterfield wrote it "Nisshanock" in 1808; and this is the form that appears in the minutes of 1810. In 1815, the Reverend William Matthews spelled it "Nishannock" and "Neshanock." The Reverend William Wood always wrote it "Neshanoc." The form "Nishanock" was used in the subscription lists of the church from 1813 to 1819, and also in the first congregational constitution. The subscription formula of 1828 had it "Neshanock"; and so had the call for the Reverend Absalom McCreedy in 1838. This form continued in use even in the minutes of the session until 1846 when the present form of the word took its place.

Strangers struggling with the name sometimes wrote it "Nashannock," and even "Meshannock." The latter form is not surprising since inattentive hearing or careless enunciation would readily exchange the nasal liquids, m and n. Indeed this exchange was sometimes made by the Indians themselves, who then pronounced the word "Meshannock."

The officials of the county had their troubles also. In 1803, the commissioners and treasurer were using the present spelling, but doubt seemed to overtake them, and they changed it to "Nishannock" for a year, and still later to "Neshanock." Historians and archeologists fared no better, for they wrote the word variously "Neshannock," "Neshanock," "Meshanock," and "Neshanic." Were it a profitable task, patient research might add greatly to these fourteen spellings; for the gamut of orthographic possibilities in this word is very extensive.

The abbreviation, "Nesh.," came into use soon after the adoption of the name, but does not appear in a church record until 1838.

Frontier churches usually received names that indicated their location; such as Bull Creek, Big Sugar Creek, Bear Creek, and the like. Such a name as "Union" meant practically nothing for a frontier organization, and a certain church that adopted it had to be identified at a meeting of the Presbytery of Redstone on April 11, 1798, as "Union on the Connoquenessing." Sometimes names were chosen that indicated the position of the church with reference to some other church; as, "Upper Green-

field" and "Lower Greenfield." In the summer of 1801, when an organization (now the First Presbyterian Church of New Castle) was formed at the mouth of Neshannock Creek, it was called "Lower Neshannock," and this at once suggested the application of "Upper" to the older church above it. Though this modified form of the name was never accepted by the church, it found its way into the records of the Presbytery, the Synod, and the General Assembly. On October 21, 1801, the Presbytery of Ohio recorded a call from the united congregations of Moorfield and "Upper Neshannock"; and again, on March 2, 1802, while in session at the latter place, the Presbytery recorded the installation of the Reverend James Satterfield as pastor of Moorfield and "Upper Neshannock." The Minutes of the Synod of Pittsburgh for 1802 also record the name in this way; and so do the Minutes of the General Assembly for 1803, which state that "'Upper Neshannock' in connection with Moorfield is able to support a pastor, as is 'Lower Neshannock' in connection with Westfield and Union." In less than two years Lower Neshannock changed its name to "New Castle," and accordingly the word "Upper" was dropped from the name of its neighbor.

Hardly had the church escaped Scylla when it was tossed upon Charybdis, receiving a less euphonious name than it had cast off. In 1803, a little band of Associate Presbyterians began an organization nearby, to which they gave the name "Little Neshannock," after the name of the creek that traversed their parish—a name they retained for thirty years while worshipping on the plot of ground now occupied by Fair Oaks Cemetery. The word "little" readily suggested its antonym, "big," which was not only convenient as a distinguishing term, but appropriate to the relative sizes of the congregations. Though the term "Big Neshannock" was in use conversationally for many years, it never found its way into the church records.

The next qualifying term came into use in 1854, when the Free Presbyterians erected their house of worship. Both organizations adopted the name Neshannock, but in conversation they spoke of the one as "Old Neshannock," and the other as the "Free Church." These contradistinctions ceased, however, upon the close of the Civil War and the abandonment of the Free Church.

In this connection it is interesting to note the fact that many of the original locative names of rural churches have been retained to the present day, notwithstanding the apparent lack of refinement often manifested in their choice. A few names seem coarse, or at least amusing, but only prudery or pedantry would venture to meddle with them, sanctified as they are by age, and hallowed by precious memories. Some names, however, were changed, especially the names of rural churches that became urban; and these usually took the names of their towns. "Deerfield" became "Tidioute," "Oil Creek" became "Titusville," "Lower Greenfield" became "North East," "Upper Sandy" became "Georgetown," and "Lower Neshannock" became "New Castle." The "Forks of Big Beaver" being a cumbersome name, and not sufficiently restrictive, since it embraced another Mesopotamian region like that of Neshannock, was changed in the summer of 1800 to "Hopewell." The abstract character of the new name, however, made it more troublesome than the first; partly because it left the location of the church indefinite, and partly because it suggested the existence of a village of the same name. This confusion was made permanent when the town of New Bedford sprang up around the church eighteen years later.

CHAPTER II

PRE-SETTLEMENT HISTORY

So they went up and spied out the land.—Numbers 13:21.

ALMOST the entire region north of the Ohio River and west of the Allegheny River and Conewango Creek was set apart by the State for the use of the soldiers of the Pennsylvania Line who served in the Revolutionary War. The early history, therefore, of any part of it, as of the Neshannock Parish, must include some account of the entire reservation.

Indian Land Claims

It was the policy of the State of Pennsylvania, before encouraging new settlements, to extinguish by purchase the claims of the Indians to its lands. After the first small purchases were made, the remainder of the State was taken up in five sections, averaging a section about every twelve years, beginning with the year 1736. Each purchase, therefore, moved the Indians one stage westward. The last purchase was made in 1784. It amounted to nearly one third of the State, covering the north-western portion of it. The line that separated it from the former purchases ran about as follows: Down the East Branch of the Susquehanna River, up Towanda Creek, down Little Pine Creek, and up the West Branch of the Susquehanna to "Canoe Place" (near the S. W. corner of Clearfield Co.); from Canoe Place, westward over the Kittanning Path, or old Indian trail, to Kittanning, and down the Allegheny and Ohio Rivers. The "Triangle" in Erie County was not then a part of the State; it was added in 1792.

Early in 1785, this new purchase was subdivided and annexed to Northumberland and Westmoreland Counties, the latter receiving the portion lying north of the Ohio River, and west of the Allegheny River and Conewango Creek. Three years later, the portion assigned to Westmoreland County, together with a strip of territory ten or twelve miles wide, south of the Ohio River, was erected into a new county called Allegheny. This county in 1800 was subdivided, forming Erie, Crawford, Mercer, Butler, Beaver, Allegheny, and parts of Warren, Venango, and Armstrong Counties. The site of the Neshannock Church,

therefore, was first in Westmoreland County, then in Allegheny, then in Mercer, and finally in Lawrence.

Trails and Travelers

Explorers, traders, missionaries, and French, English, and American soldiers passed through and around this portion of the State many times during a century or more before its settlement; and four prominent highways became established around and within its borders. The Ohio River led a stream of explorers, settlers, and others along the southern side, the shores of Lake Erie carried others along the north, French Creek and the Allegheny River became a busy line of communication between the north and the south, and the Big Beaver and Mahoning Rivers provided a northwesterly course to Ohio. Minor trails and paths used by the Indians, and sometimes by travelers, crossed it in various directions. Perhaps the most important trail entered the region at the village of Weningo, on the Allegheny River at the present site of Franklin, followed a westerly course to the village of Pymatuning, on Pymatuning Creek, and continued into Ohio. Another trail passed up Neshannock Creek intersecting the first near the present site of Fredonia, Mercer County. A third followed the course of the Shenango River towards the present site of Erie, leaving the head-waters of the river and following the long ridge that begins near Conneaut Lake. Two of these trails were traversed in August, 1757, by Christian Frederick Post, a Moravian missionary, who was then on his first peace mission to the Indians. He was accompanied by Indian guides, and followed the trail along the West Branch of the Susquehanna, and overland to Weningo. From Weningo he advanced in the direction of Pymatuning, and then descended the trail along Neshannock Creek, his journey ending a few miles below the mouth of that stream. Zeisberger and Senseman, the Moravian missionaries who operated a station among the Indians from 1770 to 1773 near the present site of Moravia, came by way of the Big Beaver. They probably became familiar with the trails that crossed the Neshannock Parish. Captain Brady followed the course of the Big Beaver, turning aside at the mouth of the Mahoning, when on his way to Sandusky, Ohio, in 1780, to watch the movements of the Indians at this place.

Maps of the region made by the early explorers were always incomplete and defective. The Ohio and Allegheny Rivers were usually traced with some accuracy, but the tributaries of the Big Beaver River were given conjectural courses. The old maps, such as that of the Ohio Company made in 1749, or the one made in 1731 from data supplied by George Washington, or even Heckewelder's map made as late as 1796, all show the same indifference to interior detail by the random marks used to represent branch streams.

As soon as a new purchase was made by the State, land-hungry settlers pressed into it with a fair degree of assurance that the Indians had moved out. But before the last purchase was thrown open for settlement, large numbers of men began to look with covetous eyes across the Ohio and Allegheny Rivers. Some, indeed, ventured into that forbidden region and selected the lands that pleased them most, hoping at the earliest opportunity to establish their claims. Speculators also made preparations for securing large tracts of land, and the State itself passed anticipatory legislation, setting apart for special uses in 1783 lands not purchased until 1784.

Soldiers' Land

The territory lying north of the Ohio and west of the Allegheny River and Conewango Creek intended for the use of the soldiers of the Revolution was divided into two parts by a line running westward from the mouth of Mahoning Creek on the Allegheny River to the western boundary of the State. This line was known as "McClean's Line," after the name of the surveyor. It passed about eighteen miles south of the site later occupied by the Neshannock Church. It also nearly connected the mouths of the two Mahonings. Starting at the mouth of Mahoning Creek on the east, it fell but three or four miles south of the Mahoning River on the west. Mahoning Creek at that time, however, was called Mogulbughtiton Creek. The land south of the line was known as "Depreciation Land," because set apart for the redemption of certificates of depreciation given to the soldiers of the Pennsylvania Line, who served in the War of the Revolution. The land north of the line was known as "Donation Land," because donated to the soldiers.

It was estimated by the General Assembly of Pennsylvania

that about 585,200 acres would be needed from the Donation Tract, or only about one fourth of the allotment. Provision, therefore, was made for an explorer whose duty it should be to pass through the region and locate the best lands. But before a selection for this position was made, a committee of the officers of the Pennsylvania Line addressed a letter to the Supreme Executive Council recommending the appointment of General William Irvine, commanding officer at Fort Pitt. As General Irvine was fully satisfactory to both parties, he was given the appointment at once, and the Executive Council on March 26, 1785, charged him as follows: "It will be necessary that with all possible dispatch and accuracy you explore the country to be laid off agreeably to directions of that Act, noting the quality of the land in the several parts thereof; the hills, mountains, waters, creeks, marshes, uplands, bottom lands, &c.; and such other occurrences as may deserve notice, with their situation and distance, but particularly the parts of the land which you may deem unfit for cultivation &c." From what happened afterwards, it is evident that the last clause of this charge was written for the especial benefit of certain land speculators who wished to take advantage of their advance knowledge.

These orders were carried out immediately; the explorer making notes and maps of his observations, and preparing the way for the surveyors who were to follow him. The selected land was divided into ten districts, numbered from McClean's Line northward. These districts were subdivided during 1785 and 1786 into lots or farms of four sizes. The original instructions called for 177 lots of 500 acres each, 88 lots of 300 acres, 186 lots of 250 acres, and 2,119 lots of 200 acres. Only the best land, or what was supposed to be the best, was surveyed in each district. This left large irregular tracts of rejected land that were later taken up under the Settlement Act. The Neshannock Church stood in the third district, and its parish embraced about 14,000 acres of rejected land and numerous donation tracts in the second and third districts.

On April 3, 1792, all lands in the Depreciation and Donation Tracts not sold for certificates nor allotted to soldiers were thrown open for warrant and settlement. As a consequence, a flood of individual explorers poured into the country; but on

account of the threatening attitude of the Indians, who were dissatisfied about the sale of their lands, very few did more than locate the land they hoped to settle later. Explorers increased in numbers from the beginning of the survey in 1785 until the final great rush in 1796.

Forts and Blockhouses

Much valuable information concerning the early exploration of northwestern Pennsylvania may be gleaned from a study of the forts and blockhouses that stood within or near its borders. Such a study should begin with the activities of the French along the Belle Rievier, as they called the Ohio and its tributary, the Allegheny. It will be remembered that the French entered America by way of the St. Lawrence River, making their first settlements along its course, pushing westward along the Great Lakes, and then southward by the tributaries of the Mississippi River. The English, on the other hand, settled along the eastern coast, and advanced westward. These movements precipitated an inevitable commercial and territorial conflict. The French wished to prevent the English from passing beyond the mountains, and, in order to check the encroachments already made, took military possession in 1749 of the Allegheny and Ohio valleys, marking their claims by depositing suitably inscribed leaden plates along the way. In 1753 they began the establishment of a line of forts along the same course. Presqu' Isle, on the site where Erie now stands, and Le Boeuf, on the present site of Waterford, were erected in that year, and a wagon road cut between them. Machault, at the mouth of French Creek, where Franklin now stands, and Duquesne, on the site now occupied by Pittsburgh, were erected in 1754. These forts were used as supply stations and trading posts as well as military defences.

Through a period of about four years these forts served as stations on a remarkably busy highway between Canada and the south. The French had many small boats and canoes plying between Le Boeuf and Duquesne carrying munitions of war, agricultural supplies, food, and skins. These commodities had to be transported overland between Presqu' Isle and Le Boeuf, a distance of fourteen miles; and when traffic was heavy, five hundred to a thousand carriers and teamsters made daily round

trips over this portage. Within about one year a colony of 356 families gathered at Presqu' Isle; and the number increased to 480 in 1757. These consisted of soldiers, carriers, traders, mechanics, missionaries, and others. At one time in 1759, a thousand French soldiers and as many Indians were encamped around Fort Machault, where they had built and assembled sufficient water craft to transport themselves down the river.

But Fort Duquesne fell into the hands of the English in 1758, and Fort Pitt was erected on its ashes. Machault, Le Boeuf, and Presqu' Isle were abandoned in 1759 during the siege of Niagara, and the English took possession of them in 1760. Fort Machault, with its canoe fleet, had been burned by the French at the time of its abandonment, but the English built a new fort near the same site and named it Venango. With the departure of the French came a great decline of activity along the whole line of these forts. Communication with Canada ceased, the fur trade declined, and military movements abated. The mere maintenance of the forts, together with the transportation of a few troops to Canada, was about all that the English attempted.

In the meantime, however, the wily Indian, Pontiac, who preferred the flattering manners of the French to the austere ways of the English, was planning a concerted attack on all the frontier forts. His blow fell suddenly in the beautiful month of June, 1763; the same year in which the Treaty of Paris was signed. Fort after fort came under his terrible vengeance. Presqu' Isle, Le Boeuf, and Venango were taken with cruel carnage. Only three of the twelve garrisoned frontier forts withstood his fierce attack; namely, Fort Pitt, Detroit, and Niagara.

Northwestern Pennsylvania now became dangerous Indian territory, and remained so until 1795. The White man, however, simply shifted his military activities to the south along the Ohio River, and continued his unwavering pressure against the border.

In 1768 the Province of Pennsylvania purchased from the Indians a long strip of territory that moved the frontier line westward to the Ohio and Allegheny Rivers. Eager settlers rushed forward immediately to the extreme limit of the purchase, believing that the region had become comparatively safe.

But England was rapidly estranging her colonies by tyrannous demands; and, as the time of the Revolution drew near, the Indians saw another opportunity to avenge themselves for real and imaginary wrongs. Acting on their own initiative, and later, on the instigations of the English, they harassed the frontiers at every opportunity. It therefore became necessary to erect a large number of blockhouses and forts for the protection of the settlers. Several of these overlooked the Military Lands. Fort Crawford, erected in 1778, stood at the mouth of Puckety Creek where Parnassus now stands. Fort Armstrong, near Kittanning, was erected in 1779. Fort Green, at the mouth of Crooked Creek, a few miles below Kittanning, and Reed's Station, below the mouth of the Kiskiminetis River, were erected in 1792. Fort Pitt was already in existence; and Fort McIntosh, at the mouth of the Big Beaver, was erected in the Indian country in 1778. At the close of the Revolutionary War when the Commonwealth was preparing to occupy its last purchase, several new forts or blockhouses were erected within the Military Lands. Bull Creek was erected on the present site of Tarentum in 1783; Franklin in 1787, at the mouth of French Creek, in the neighborhood of Fort Venango of the English, and Machault of the French; Big Beaver Blockhouse, on Blockhouse Run near the present site of New Brighton in 1788, upon the abandonment of Fort McIntosh; Cole's Station, about the present site of Springdale, in 1792; Buffalo Creek, on the present site of Freeport, in 1793; Mead's, at Meadville; Le Boeuf and Presqu' Isle, in 1794, near the sites of the old French and English forts.

The rangers of the frontiers and the occupants of these forts and blockhouses were familiar with many square miles of the Military Lands several years before the advent of the first settlers. Hunting parties from the forts went far beyond the border, spies penetrated the interior to watch the movements of the Indians, and troops crossed the territory in a number of places.

CHAPTER III

THE INDIANS

And see the land what it is; and the people that dwell therein.—Numbers 13: 18.

MOST of our general literature relating to the aboriginal inhabitants of the United States gives the impression that Indians were very numerous during the settlement of the country. Such literature can hardly be charged with the fault of exaggeration, when it is remembered that the sight of a few painted savages at the edge of an interminable forest was sufficient proof to the ordinary imagination that Indians were numerous.

Indian Population

Compared with the civilized population of the country as it is today, the Indian population was never great. One warrior to every fifteen or twenty square miles of territory when the White man came would be a fair guess for the United States. Marauding bands seemed to be numerous, and seemed always close to every cabin; but they traveled long distances, and their frequent appearances in or near the settlements were due as much to the instigations of the French at one time, and of the English at another, as to their own savage impulses.

The native population of Ohio and western Pennsylvania became somewhat thickened as the Indians were pressed westward. George Crogan in his journals estimated the number of warriors in 1765 on the branches of the Beaver, Muskingum, and Cuyahoga Rivers at six hundred, whom he classed as Delawares. When General St. Clair attempted to break up the Miami Confederacy, he was defeated near the western boundary of Ohio by a force of more than two thousand Indians; but these had assembled from a very wide range of territory. The Military Lands had an average population, or perhaps even greater. Villages stood along the Allegheny and Ohio Rivers, and in the interior on the small streams and lakes. Very little history has been preserved about any of these villages, and some are known only from the revelations of the plow. All did not exist at the same time, and all did not remain permanently in one place. Some occupied the sites of older ones that perhaps

bore other names; and all villages of the same group bore the same name, even though widely separated. Logstown furnishes an instance of a site that was twice occupied within the historical period. It was abandoned about 1750 and the site of its principal camp on the east side of the river was later occupied by other Indians.

Indian Villages and Camps

The most important Indian settlement in the interior was Kuskuski, situated within a few hours walk of the site of the Neshannock Church. It embraced several villages occupied by mixed Delawares and Iroquois. Each village bore the name of the settlement without regard to its distance from the others. Much discussion about the location of Kuskuski had grown out of the facts that the name has been variously spelled, that several villages bore the same name, and that travelers have seemingly differed in their accounts of it. Some of the numerous spellings of the name are Coscosky, Kaskuskies, Kuskuskas, Kaskaskunk, Kaschkaschkung, Cuskcaskking, Kushkushking, and Kishkuske. An attempt to represent strange sounds by letters will reveal to anyone the reason for these differences. That several villages should bear the same name was perfectly consistent with Indian custom, since names were given to regions rather than to encampments. The seeming disagreement in the reports of travelers about Kuskuski arises from the fact that all do not refer to the same camp when they use the word as the name of a village, all do not refer to the same period, nor do they always refer to the same section of the wide territory that, at some time, must have been known as Kuskuski. There are good reasons for believing that all the country around the upper Beaver, and for long distances up the Connoquenessing and the Mahoning was at one or different times known as Kuskuski. All the villages of the region would be Kuskuskies whether on the site of New Castle, at the mouth of the Mahoning, or far up that river.

Benjamin Stokely, who surveyed part of the Donation Tract, and who afterwards settled in Mercer County, used the term "Cuscusca towns" in his notes. General Irvine who explored the Military Lands said that the Indians applied the name "Cuskuskey" to all the land along the Mahoning River from

its junction with the Big Beaver to the salt lick, twenty-five miles above (Mahoning in the Delaware dialect means "where there is a lick." Hutchins says that salt springs were numerous about thirty-five miles up the Mahoning). The word "Kittanning" further illustrates the Indian manner of applying names. It means "on the great stream," and was applied to several miles of country along the Allegheny River north of the mouth of Crooked Creek. At one time it embraced at least three villages, two being on the present site of Kittanning and one opposite them on the west side of the river, each bearing the name of the settlement. Cornplanter's town was made up of several villages, all bearing the same name. A traveler once paid an Indian to take him by canoe to Cornplanter's place. The Indian landed him at the lower village and then demanded additional pay for going to the upper one.

Kuskuski perhaps means "hog place." The Beaver River, which led to it from the south, was called Kaskaskiesipu. It is not improbable that the villages in the Kuskuski region varied in number, and that their sites changed. The number, location, and permanency of such groups depended on the natural cleavages of society, on the need of fishing and hunting grounds, and, perhaps, on some strategic idea. In 1758 when Post visited the region, it contained four villages, having a total of about ninety houses and mustering about two hundred able warriors. The total population was perhaps one thousand. The principal village or town was then located near the present site of Edensburg, on the Mahoning River about six miles above its confluence with the Beaver. Two others stood on the banks of the same stream near the salt licks beyond the Ohio line, and the fourth a mile or more below its mouth on the Big Beaver River, or Big Beaver Creek, as it was then called to distinguish it from Little Beaver Creek on the Ohio line.

Many white prisoners were carried from the settlements to the first of this group of towns, among them Hugh Gibson, who there witnessed one of the most sickening tortures of our border history. Washington and Gist refer to it as "Murdering Town," alluding, perhaps, to the fact that the Indians murdered prisoners there. Since this name was mentioned by these travelers without explanation, it must have been in common use at the time.

It was under the protection of Kuskuski that the Moravians, Zeisberger and Senseman, founded their mission station, Friedensstadt, in 1770 for the Indians. This field was abandoned within three years, when the Indians moved to Ohio; but it should be remembered as the place where the gospel was first preached by Protestants in the Beaver Valley. Virot, a Jesuit priest, who labored for a short time about 1755 at Sakunk near the mouth of the Beaver River, was the first Catholic missionary to locate in the valley.

Two other important pre-settlement Indian towns near the site of the Neshannock Church were Shenango and Pematuning, both on the trail running north from Kuskuski. The name Shenango was popular with the Indians, and was applied to widely separated places. The name Pematuning was somewhat unusual in its origin since it referred to a human deformity instead of to some geographic or other peculiarity that usually suggested place names to the Indian mind. Both towns were abandoned in the westward movement of the incorrigible tribes, but a good many Senecas of Cornplanter's tribe lingered in their neighborhood until the settlers crowded them out. Our knowledge of these and the other towns on the Beaver and its branches is disappointingly small. For the want of careful archeological research we have to depend on inaccurate cartography, crude phonetic spellings, and vague literary references that are not always in agreement.

There were perhaps centuries of history relating to the valley of the Big Beaver and its tributaries that antedate our oldest traditions; history that has left neither implement nor weapon, mound nor grave by which it might be restored. John Heckewelder, a Moravian missionary to the Indians, preserved the tradition that the ancient Lenape many centuries ago migrated slowly from the far west to the extreme east, and settled upon the Susquehanna, Hudson, Potomac, and Delaware Rivers, making the latter stream the center of their possessions. At the Allegheny River they were met by the Allegewi, who fiercely resisted their progress; but with the assistance of the Iroquois, another western nation, they vanquished their obstructors. For many generations they held their new territory in peace; but finally, the five nations of the north, moved by hate or envy, came down upon them, and by superior strength or subtle

strategy, subjugated and "womanized" them. This, however, was only the beginning of their troubles. The White man came next, and by slow but relentless pressure pushed the humiliated savage back over the same course once proudly traversed by his victorious ancestors.

Reluctant Migration

Among those who dwelt along the Delaware were the brave hunters of Neshanic (as the people of New Jersey spell the name). These also retraced their ancestral steps, reluctantly falling back into the forests of the Susquehanna and Juniata, where they mingled with their kindred. But the hated civilization was still at their heels; and they moved again, passing beyond the mountains, and then across the Allegheny River. There, where the old fighting Lenape won his greatest victory, his descendant, the fleeing Delaware, now took his stand.

Within the brief period of fifteen years, the Indians of the Beaver Valley and other places passed through the confusing experience of being the puppets or prey of three different nations. The French made friends of them and played them against the English; the English took advantage of their confusion and incited them against the Revolutionary Colonists; and the new American Government, having no use whatever for them, scourged them and chased them from their presence.

Northwestern Pennsylvania remained dangerous territory long after many adventurous settlers had gone past it into Kentucky and southern Ohio. The Indians claiming that they had not received for their lands the value of a pair of moccasins for each person, refused to vacate their old hunting grounds, and sought the scalp of every unprotected intruder who ventured upon them. They also made scalping expeditions into the neighboring settlements, and gave shelter to the murderous element that came over from Ohio for the same purpose.

Though themselves the objects of fear, the Indians lived in constant dread of the White man's vengeance. To them there was nothing so absolutely without mercy as a band of enraged militia. If an Indian wished protection he would risk his chances far more quickly with the soldiers of the regular army than with the local militia. On account of this fear they withdrew their settlements to a safe distance back of the Ohio and Allegheny Rivers.

During the Revolutionary War, and for a few years after, the Indians grew bold and troublesome, so that the frontiers had to be carefully guarded. Hostilities were exchanged with distressing frequency; the Indian trying to avenge his wrongs by raiding the settlements or secretly committing atrocious crimes, and the White man trying to defend his claims by warding off his foe or descending upon him with punitive vengeance. One of the most noted raids of the savages was made against Hannastown in 1782, and the most merciless counter attack was the massacre of the Christian Indians at Gnadenhuetten ("huts of grace") in the same year. Finally it became apparent to the War Department of the Federal Government that something decisive would have to be done. The Indian stubbornly refused to understand what was expected of him, and persisted in his horrible outrages until it was decided that he should be crushingly chastised. Accordingly, General Harmar was sent out in 1790 with 1,400 men, and in 1791, General Scott with 750. Later in the same year, General St. Clair was sent out with 2,300 men. They penetrated far into Ohio, and, in harmony with their instructions, rudely attempted to shoo the Indians westward by burning their villages and destroying their crops. This accomplished nothing except that the work of Harmar and Scott made a hornet's nest of the country, into which St. Clair plunged at the headwaters of the Wabash on November 4, 1791, suffering awful defeat.

The report of this disaster created great alarm that spread far back into the settlements. The Secretary of War immediately ordered the erection of new fortifications at Pittsburgh, and selected General Anthony Wayne to command a new expedition. Wayne made better preparations than those of his predecessors, and, therefore, on August 20, 1794, in a hard fought battle, he defeated the foe with terrible slaughter. This battle prepared the way for the famous treaty of peace made at Greenville, Ohio, in August, 1795, that terminated forever all conflict with the Indian in the State of Pennsylvania.

It is true that the Indian was cruel, but he was not unprovoked. He should not be censured for regarding with suspicion the strangers who came to his shores, nor for defending his possessions against deliberate and persistent encroachments. He should not be mercilessly condemned for resorting in his igno-

rance and helplessness to his only means of defense, however cunning, treacherous, or cruel; for what will a man not do for his life? At the very beginning, his lowest nature was inflamed by the conduct of renegade White men who deceived and defrauded him, and who for mere amusement murdered his loved ones. Even when the worst is told about his savagery, no one can deny intelligently that there is extreme pathos in his history. The very tribe that furnished the name Neshannock has left a record so full of tragedy that the simplest recital of it would disquiet the coldest apathy.

Perhaps the most unfortunate feature of our border conflicts was the indiscriminate slaughter of the Red race. Notwithstanding the fact that missionaries in the face of overwhelming odds had achieved success here and there among the Indians, and that the French had found a way to their affections, the English as a rule assumed that there were "no good Indians except dead ones"—an assumption due in part to the conduct of the French, who needing the assistance of the Indians whispered sweet words to them, gave them employment, lavished presents upon them, built them cities (if Logstown and Sakunk may be so mentioned), and then taught them to hate the English. As a consequence of this mutual distrust, the life of a peaceable Indian was no more secure than that of a vicious one.

When Lieutenant Governor, John Penn, grandson of the founder of the Province of Pennsylvania, issued a proclamation in 1764 offering a reward for captures or scalps, he did not exempt the innocent; but, while offering \$150 for a captured brave, or \$134 for his scalp, he included also an offer of \$50 each for the scalps of little girls under ten years of age. Just before the burning of Hannastown, then the county seat of Westmoreland County, a band of settlers led by militia officers attempted without investigation to destroy a number of friendly Indians who had assembled at Fort Pitt to offer their services to the commander at that place. And again, shortly after the burning of Hannastown, a band of Washington County settlers passed over into Ohio and ruthlessly murdered the unprotected Christian Indians of Gnadenheutten. Upon the arrival of these men at the place of their crime, they hesitated a little, warned by their better instincts, but after a brief conference, yielded

to the dictates of their baser natures, and, when a vote was taken, fewer than twenty men objected to the massacre that speedily followed.

The following communications are quoted in full because the victims, if not actual residents of the Neshannock neighborhood were at least related to some of the Indians who did reside there. One of these relatives named Flynn was well known to many members of the Neshannock Church. He hunted in their forests, attended their raisings, and sought favors at their cabins.

JAMES MORRISON TO GENERAL RICHARD BUTLER

PITTSBURG, *March 17, 1791.*

SIR: The Indians have not committed any depredations since my last. Notwithstanding a party of militia from Ohio County, in number thirty, came to the west side of Beaver Creek, opposite the blockhouse where William Wilson of this place has been trading for some considerable time past, fell on some Delaware Indians who had been trading with Mr. Wilson, killed three men and one woman, took nine horses, the Indian's arms &c.—the residue of the Indians made their escape. This ill-timed stroke (to say no worse) has greatly alarmed the settlements opposite Beaver. They have left their houses along the river for some distance and collected in small bodies some miles back. Should the Indians revenge this injury done them on our frontier (which is more than probable they will), that thriving settlement on Raccoon will break up and fly a considerable distance into the interior part of the country.

I have the honor to be,
Your ob't h'ble serv't,

JAMES MORRISON.

The following letter signed by Cornplanter and other Seneca Indians was addressed to President Washington:

PITTSBURG, *March 17, 1791.*

SIR: When we raised from the great council of Thirteen Fires we mentioned that we meant to have a council with the chiefs of the bad angry Indians.

Through the whole Quaker State as we came up the road, we was treated well, and they took good care of us until we came here. One misfortune happened only that one of our wagons is not yet arrived here, the one we first engaged with the goods you presented to us.

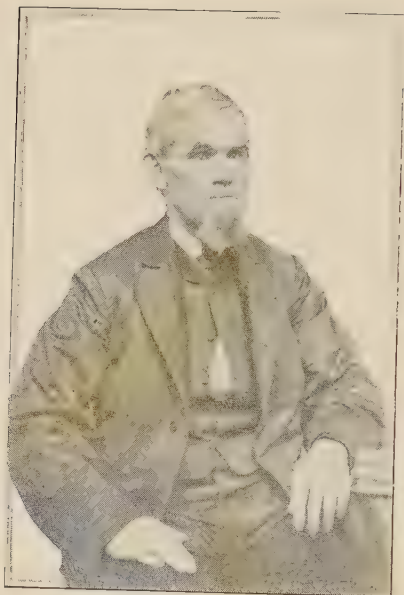
Father: Your promise to me was, that you would keep all your people quiet, but since I came here, I find that some of



RULING ELDERS

Robert Stevenson
The Hon. James Banks

William Phillips
Maj. James Gault



John Bentley
Christopher Fulkman



Mrs. Christopher Fulkman
The Hon. Thomas Pomeroy

my people have been killed, the good honest people who were here trading.

Father: We hope you will not suffer all the good people to be killed, but your people are killing them as fast as they can. Three men and one woman have been killed at Big Beaver Creek, and they were good people, and some of the white men will testify to the truth of this. When I heard the news, I found one boy had made his escape and got to the traders house who saved his life; I now wait to see him.

Father: We have been informed that twenty seven men came from another State and murdered these men in the Quaker State and took away nine horses and all the goods they had purchased from the trader. Our father and ruler over all mankind, now speak and tell me, did you order these men to be killed?

Father: Our words are pledged to you that we would endeavor to make peace with all warrior nations. If we can not do this do not blame us; you struck the innocent men first. We hope you will not blame us, as your people has first broke good rules, but as for our people, they are as friendly and as firm as ever.

Father: We must acquaint you with the men's names who did this murder at Beaver Creek. Samuel Brady, formerly a captain in your army and under your command, also Bladen were persons concerned in this murder.

Father: I can inform you little more, therefore will conclude, with asking you how I shall have come by the knowledge of this or how I could have informed you had it not been for our good friend Joseph Nicholas? I therefore beg you may grant him an appointment as interpreter, for we can not see how we will do without him. I know of no other man who speaks your language and ours so well as him.

CORNPLANTER	his X mark
NEW-ARROW	his X mark
HALF-TOWN	his X mark
BIG-TREE	his X mark

P. S.—The boy who made his escape at Beaver Creek has arrived at this place, and I have taken him under my protection.

Father: Your dispatches for Detroit has been unavoidably detained heretofore, but tomorrow Big-Tree and one other shall set off with it and will also take the boy mentioned here and deliver him to his relations. We part today at this place. Big-Tree is going amongst the cross Indians to see if they will make peace, and I go to my own people to call them to council.

CORNPLANTER.

To the President of the United States.

At this time Cornplanter seems to have had about forty-five men with him. General Neville wrote to Colonel Butler, March 25, 1791, that notwithstanding Cornplanter's professions some of his party at least were greatly suspected of confederacy with the lawless Indians. Cornplanter's letter reached the President, who very promptly on March 31, 1791, directed General Knox, Secretary of War, to place the matter in the hands of Major General St. Clair, who was to learn the facts concerning the murder, and, if found to be as reported, to compensate the relatives of the dead Indians and punish the murderers.

Fortunately for the White man as well as for the Red, the settlements of western Pennsylvania contained many men of the finest type of Christian manhood; men who were brave, noble, magnanimous, and just; men who could not be shaken in their moral ideals by the wild abandon of inferior natures; and men who possessed vision that could not be blinded by the adversities of the present. These knew that the conduct of the *facx populi* among them had much to do with the bad behavior of the Indian, and they restrained, therefore, as far as possible those who were prone to precipitate trouble by their rash deeds. It was impossible, however, to control every man who carried a gun. The temptation was as great to some to murder a helpless squaw or to brain her little child as it was to shoot an aggressive warrior.

The Indian problem in the Military Lands was practically solved before the arrival of the settlers. All incursions from the west had been stopped forever by Wayne's great victory in Ohio; and the Senecas of Cornplanter's tribe, who now occupied most of the region, had been taught by their great chief that non-resistance was the only policy that could save their race from extinction. A few settlers, however, suffered a little needless uneasiness for a year or two, until they discovered that the Indian by repeated chastisements had been transformed into an idle cringing coward; harmless, except for his begging and petty stealing.

Indians were still scattered over the Military Lands in 1796 when the settlers began to pour into the country, but the population began to diminish at once, individuals and whole camps disappearing at a time. A few Indians, however, lingered long enough to hear the name of their hunting grounds applied to a little log meeting-house, where the strains of sacred music not

only drowned the weird howling of the wolf, but silenced forever the piercing war whoop of the once vindictive but now crushed and helpless savage.

Chief Cornplanter

The chief to whom most of the Indians on the Military Lands at this time owed their allegiance was the famous Cornplanter, whose headquarters were at Jennesedaga on the Allegheny River, above the present site of Warren, Pennsylvania. This man was a half-breed, whose father appears to have been a Dutch trader and whose mother was the daughter of a sachem. When a little boy he wondered at the whiteness of his skin, and when told that his father was a white trader he resolved to visit him and to ask him for a gun and other objects of an Indian's outfit. His father being a trader was of course supplied with such things, and the boy very naturally expected him to be generous. When at last the visit was made, it resulted in such bitter disappointment that Cornplanter returned to his home more of a savage than when he left it. Indeed from that day he was a dangerous foe. However in 1783, when England acknowledged the independence of the United States, he for prudential reasons sought to make peace with the new nation. Though it was peace born of necessity, Cornplanter afterwards rendered valuable service to the Government.

In 1780, his old father fell into his hands as a prisoner. Cornplanter made himself known, and then magnanimously offered either to take him into his own cabin and to care for him through his remaining years, or to detail a company of young warriors to convey him to a place of safety. The latter offer was accepted—and father and son parted forever.

Cornplanter's policy of non-resistance for the preservation of his tribe was good as far as it went; but being simply negative in its operation, it left his people without an inciting ambition, either good or bad, and put them on a road that led as surely to extinction as the one they had abandoned. Finally, the White man's whisky became a more dangerous thing than his gun. Cornplanter, to save his tribe from this new foe, assailed it with desperate vehemence. Though his zeal and oratory made him worthy of a place among the great reformers, he failed—failed because his people were decadent, and because the White man's still poured forth a steady stream of irresistible

temptation. He declared that fire-water made women and fools of his braves, and that it caused more trouble than all other evils together. But his words fell on idle ears. Even his own son Henry, who had been carefully educated, and who had been the object of many hopeful expectations, became a worthless drunkard.

Cornplanter always felt that his services to the United States had never been fully appreciated, and he did not hesitate to complain about it. He had sacrificed his standing with other chiefs, and had restrained his own people for the sake of peace; but when peace came, he found himself an outcast with the defeated tribes, and an undesirable resident in the victor's country. His people were left without hunting grounds, and were immediately elbowed from place to place as the intruding settlers hewed down the forests. In 1796, the State of Pennsylvania granted him the trifling pittance of 640 acres of land—not enough to accommodate the Indians crowded out of the country around Neshannock, and far from enough for his whole tribe. He owned in all two square miles of territory; but even this was insufficient for his people, many of whom finally wandered away from him, joining other tribes or leading solitary lives. In addition to the gift of the State, the United States made him an annual grant for a time of two hundred fifty dollars a year. But the effects of his disappointments deepened and darkened with the passage of time, and in old age he claimed that the Great Spirit had warned him to have nothing more to do with the White man. In 1805, the Synod of Pittsburgh organized a mission and established a school in his village, but the work was abandoned in 1818.

Indians About Neshannock

Most of the Delaware Indians, and fragments of other tribes that were mingled with them, left the Military Lands long before the arrival of the settlers, but the Senecas had no reason for leaving until crowded out. Their peaceful relations with their white neighbors permitted them to separate into any number of small bands and roam about at will. For this reason their towns were not large, but their camps were numerous, especially in the territory now occupied by parts of Mercer and Butler Counties. Their principal town in this region had about seventy cabins and stood near the present site of Mercer, about

eight miles northeast of the Neshannock Church. The next in size had perhaps twelve cabins, and stood at the "Big Bend" of the Shenango River, twelve miles north of Neshannock. A village of perhaps fifty inhabitants stood near Pine Swamp, about seventeen miles northeast of Neshannock. Small camps of three to six huts or cabins were scattered over the greater part of Mercer County, among them being one on Wolf Creek in Worth Township, one in French Creek Township, one at Sandy Lake, one at the mouth of Pymatuning Creek, and one on Indian Run. The village on Pymatuning Creek should not be confused with the older Delaware town, Pematuning, which had been abandoned long before. The name is a modification of "Pihmtomink," meaning, "where the man with the crooked mouth lives." The Reverend John Heckewelder was acquainted with the Indian whose deformity suggested the name. The Indian Run camp was within the bounds of the Neshannock Parish. Small villages existed nearby in Brady, Worth, Slippery Rock, and Mercer Townships of Butler County. A small village stood near the site of Harbor Bridge, Lawrence County, and was the last in the region to break up. Its families were well known to some of the members of the Neshannock Church.

Little bands from the villages traveled about and camped for short periods along streams while fishing, hunting, gathering nuts, or making sugar. Individuals also roamed through the settlements visiting their favorite cabins in the hope of obtaining food.

Some of the Indians became known by name to the settlers, and most of them displayed a desire to be friendly. A few, however, were reserved and surly, harboring the hate of former days. Flynn never forgot the murder of his relatives by the Ohio rangers at the mouth of the Beaver. He was a sullen, dangerous savage, who gave himself up to excess in drink. In one of his sprees he murdered his squaw, but the deed for some reason was weakly excused by his chief. A man named Carr seized the opportunity to rid the neighborhood of a dangerous character and shot him. Neither the civil authorities nor the Indians ever took the matter up.

Harthegig was another quarrelsome, unreliable savage, widely known because not fully trusted. His defective reputation was offset partly by the fact that he was a son-in-law of his chief, and partly by the fact that his two favorite companions, Peter

and John, were more upright than he. When he finally disappeared, it was generally believed that his threatening manners had brought on his head the vengeance of James Jeffers, a hunter, who had located in Cool Spring Township, and who cherished relentlessly a number of old grievances held against the Indians, and had a particular dislike for Harthegig. At any rate, the last time Harthegig was seen, Jeffers was pursuing him.

Petty, the local chief, displayed a servile desire to be on good terms with his white neighbors; but his effusiveness did less to please the settlers than to make nuisances of his own subjects, who took it for granted that it was very neighborly to enter a cabin unannounced. The moccasined feet of the Red man made his step seem stealthy, and many a housewife felt an enervating shock when she turned and unexpectedly confronted an Indian.

Mohawk was widely known as an Indian of some force, who retained a little of the dignity supposed to characterize his ancestors. His bearing forbade the rough jokes to which his weaker brethren were usually subjected at barn raisings and other gatherings. He was neither loved nor despised. His parting recognition of the White man was the attempted theft of a horse on which he intended to transport his goods.

Kindoshawa was the only Indian widely known for exceptionally good traits. His name had a pleasing rhythm that caught the popular ear and won for him no small amount of consideration. All tradition agrees that he was not an unwelcome visitor, whether seeking pone, tobacco, or firewater.

Lewis of Indian Run was perhaps fairly described by the meaning of his name (bold warrior). He was a frequent caller at the home of the McComb family, and occasionally visited William McMillan, who is reputed to have been more liberal than his neighbors with tobacco and "white-squaw bread."

Most of the Indians were unknown by name; to nearly all the settlers they were simply Indians. No tradition of a squaw's name has been found in the Neshannock congregation, but a number of people heard their parents or grandparents mention the names of men. A supposedly vicious Indian or a perpetual nuisance was more likely to become known and be remembered than a less obtrusive member of his tribe.

As seen by the settlers, the Indians were filthy, indolent, and drunken. Their appearance did not accord with the eulogistic

descriptions abounding in literature. An occasional Indian could have been called "huge," "muscular," or "powerful," but as a rule the White man was more than his equal in height, weight, and strength. The settlers sometimes indulged in running or wrestling matches with the Indians who happened to be present at their frolics. Tradition affirms that the Indian ran well, but usually lost in wrestling.

In their camps, they were sometimes so noisy that they could be heard a mile away; and when intoxicated, their war whoops in the forest or at their camps were terrifying to the unprotected and timid. They all knew, however, that a single overt act would bring to them speedy annihilation.

Their cabins were long, low, pole structures, made warm by a free use of moss. The wigwams were also small pole structures, more primitive than those of their fathers. Basswood bark, which was easily removed from the tree in wide strips of any length, was used to cover both cabin and wigwam. These habitations soon became infested with fleas and lice; sometimes to the disgust of even an Indian. Each cabin was supplied with blankets, kettles, knives, guns, traps, and fishing tackle. The kettle was the one thing indispensable.

Their habits in eating attracted such general notice that almost every tradition in the church made some reference to them. The food was prepared in a very crude way, and to the white mind in a very uncleanly manner. Indeed, it would seem that the handling of food was done so carelessly that it was equivalent to a deliberate effort to be filthy. While the Indian seemed satisfied with his own choice of food, culinary methods, and table manners, he nevertheless thought it as good as a feast in the "Happy Hunting Grounds" to eat at the White man's table. Such a chance came occasionally to a few; and when it did, they ate voraciously of what was set before them, and always carried away what remained. Women soon learned, of course, to set out only enough for a comfortable meal. Even the squaw grew hungry at times, and, with papoose aback, would set out to trade venison for bread, incidentally including a meal in the transaction. If the White woman was generous, her service was sure to call forth expressions of gratitude from either sex—usually a satisfied grunt, and a little self-caressing, or a few complimentary words about the White woman's ability as a cook. It seems that they never learned from observation,

and there is no tradition that the settlers ever attempted to instruct them in any of the domestic arts.

Their choice of food was just as repulsive as their manner of preparing it. On one occasion several Indians stopped at the home of James Waugh and secured permission to boil some turkey eggs they had found. When the eggs were supposed to be hard-boiled, the Indians began removing the shells, and one of them found an unhatched turkey; but instead of showing any sign of disgust he exclaimed, "Ugh, meat!" and proceeded eating as if agreeably surprised. But such an incident does not seem extreme when compared with statements made by Judah Colt in an account of a treaty made with the Indians in the Lake Regions of New York in 1789. According to his account seventeen hundred Indians, men, women, and children, were present from July 27 to August 6. For their entertainment a great quantity of bread had been provided, and nearly a hundred head of cattle slaughtered. The Indians ate not only this abundant proper food, but consumed the blood and entrails of the cattle, and cooked and ate with apparent relish the flesh of a number of distempered horses that had died during the progress of the treaty.

As the settlers increased in numbers, they encroached first on the Indian's hunting grounds and then on the little clearings in which he raised his corn and vegetables. Some Indians foreseeing the evil day left immediately for other regions. Many disappeared about 1800, and most of the remainder moved away in 1811. The village at Harbor Bridge was abandoned in 1814, and the scattered families of the region disappeared in 1816. An occasional Indian from Cornplanter's town returned for buried objects. The last of such visits was made about 1824.

During the last years of their sojourn in Mercer County the Indians found their natural food supply so greatly reduced that they had to depend largely for their living on begging and stealing. In 1899, nearly every old family in the Neshannock Church had some tradition or recollection of begging Indians, and several very aged people retained deep impressions made on their minds in childhood by the visits to their homes of wandering Indians, who always asked for tobacco and usually for bread.

CHAPTER IV

THE PIONEERS

How long are ye slack to go in and possess the land.—
Joshua 18: 3.

WHILE the Military Lands were still occupied by the Indians, who were stubbornly refusing to vacate them, and the State was retarding their settlement in the interest of the soldiers of the Revolution, a multitude of homestead seekers pressed beyond the region and took up land in Ohio and Kentucky. Rufus Putnam, "Father of Ohio," founded Marietta in 1788, and in the same year companies from New Jersey made settlements farther to the west. Although the flood of immigrants abated somewhat at times, especially when the Indians grew troublesome, yet the population of Ohio in 1800 had passed beyond forty-five thousand.

For a long time the highway to Kentucky passed the mouth of the Beaver River. In 1784, Fort McIntosh, which stood at that point, and which had been vacated the year before, was completely dismantled by the stream of humanity that poured past on its way to the Land of Daniel Boone. Boards were carried away, the hinges were removed from the doors, and even the nails were drawn from the roof. One year later Lieutenant Colonel Harmar repaired the fort and asked that it be suitably guarded to protect it from the vandalism of those who were still passing that way.

The First Settlers

But while great numbers of men were rushing to the west, many others were looking longingly on the tempting region beyond the Allegheny River. As soon therefore as the Indian title was extinguished, some of them with the common rashness of the day "squatted" on the forbidden Depreciation Lands hoping to establish claims, or at least to sell their pretended claims to unsuspecting settlers; but in 1785 they were driven off by order of Lieutenant Colonel Harmar, who sent out an officer with a small company of men to burn their cabins and destroy their improvements. He spoke of these would-be settlers as "vagabonds." A few others attempted to settle on or

near the reservation at the mouth of the Beaver under the shelter of Fort McIntosh, but these also were chased away.

The first legal settlements in the region, aside from those scattered close along the Allegheny and Ohio Rivers, were made about the same time on Cussawaga Creek in the north, and on Bull Creek in the south. The former was nearly forty miles northeast of the site of the Neshannock Church, and the latter about forty-five miles southeast. The Cussawaga settlement was made under the shelter of Fort Franklin by David Mead, who had received his land as a grant to compensate him for losses sustained through defective title discovered in a former grant elsewhere. Mead visited the place in 1787, and returned on May 12, 1788, with six companions to make a permanent settlement. Their families accompanied by other settlers soon followed them. The new settlers advanced four or five miles farther westward and formed a colony which they called Con-neaught. Mead called his settlement Cussawaga, but others soon began calling it Mead's settlement. The town, which was laid out in February, 1793, was called Meadville.

The Bull Creek settlement was made a few miles up the stream bearing that name. It was at first without military protection, though an old blockhouse built and occupied in 1783 was perhaps standing on the present site of Tarentum. Fort Crawford, on the present site of Parnassus, was probably out of repair, but must have had some value as a place of refuge, as it was still serviceable during the troubles of 1791 to 1793. Coe's Station near the present site of Springdale was not likely in existence before 1791 or 1792. However, the older settlements across the river were within easy reach, and the region was carefully watched to prevent surprise attacks. The size of the settlement perhaps compared favorably with that of Cussawaga; but the population of the entire Depreciation Tract in 1790 was only thirty-seven families, or 209 individuals, nearly half of whom were children.

The Bull Creek community deserves special notice because in it was established the first permanent church in Pennsylvania west of the Allegheny River. This was the Bull Creek Presbyterian Church, which had some form of existence as early as 1794. Cussawaga had no church before 1797. The Minutes of the Synod of Virginia for 1799 mention the church at Meadville as being unable to support a pastor.

The few families that ventured upon the Military Lands had reason to believe that the Indians, who were migrating westward, would soon cease to be troublesome, or that a moderate display of force would easily subdue them. But at the time of Lieutenant General Harmar's unfortunate expedition into Ohio, bands of vindictive Indians rushed back into northwestern Pennsylvania, prowling through the forests in search of mischief. Instantly the whole frontier was struck with terror. On April 1, 1791, the settlements at Cussawaga and Conneaut fled to Fort Franklin, the women, children, and stores being guarded on the way by friendly Senecas of Cornplanter's tribe. The settlers on the Depreciation Tract all forsook their improvements and fled across the river. Great fear prevailed everywhere west of the mountains, especially after General Scott's unprofitable campaign and St. Clair's awful defeat at the head waters of the Wabash. The Cussawaga settlement, however, enjoyed the protection of Fort Franklin and kept constant watch over its lands and cabins, braving the ominous lowering of the Red man until it became safe to return and relight their fires.

It was prudence, not cowardice, that actuated the pioneer when he sought safety from threatened raids. To him it was one thing to be exposed to the danger of surprise attacks while engaged in peaceful pursuits, and quite another to be prepared for conflict and to voluntarily advance upon a foe. Indeed, his courage was such that had it not been for the restraints of mercy he would have speedily annihilated the Indian. Even while the Allegheny River was still regarded as the limit of safety, it required military orders to keep men from going beyond it. In 1783 an order was issued by General Irvine forbidding any one to cross or to ferry others across the Ohio or Allegheny Rivers in the Indian territory between Fort McIntosh and Kittanning without written permission from the commanding officer at Fort Pitt.

The Act of Assembly in 1792 throwing open for settlement the superfluous land in the Military Tracts, cut the leash for a multitude of eager land hunters, who rushed into the forest armed for conflict, declaring that they would kill all Indians whether friends or foes, Senecas or Delawares. Major Craig, on June 25, 1793, wrote to General Knox, that great numbers of armed men had extended themselves to the utmost limits of

the State, viewing and marking lands. Very few of these men did more at that time than to mark the lands they desired, deaden a few trees, and prepare for future settlement. Indeed, General Wilkins wrote Governor Mifflin from Pittsburgh on August 9, 1793, saying that Cussawaga was the only settlement at that time on the west side of the Ohio and Allegheny Rivers. Of course this statement was meant to apply to the conditions previous to the inrush of 1793; but during that year the former inhabitants had returned to their settlement on Bull Creek, and a number of individuals went back to their farms on the Depreciation Tract. Also a few of the many prospectors who passed through the country remained upon the land they had chosen.

One month before General Wilkins wrote his letter, a colony of perhaps fifteen men settled on or near Coffee Run in what is now the northwest corner of Mahoning Township, Lawrence County. As this colony took up its lands within twelve or fifteen miles of Neshannock, and as its efforts and fears illustrate the experience of the second influx of settlers, a few facts concerning it will be in place.

In June, 1793, a party of about forty-five men under the guidance of Arthur Gardener, a surveyor, attempted to locate lands on the north side of the Mahoning River. Starting together at Pittsburgh they passed down the north side of the Ohio River and up the east side of the Big Beaver. At the Big Beaver blockhouse they were told by the sergeant in command that the Indians were prowling through the forest, and that their expedition would be at their own risk. This warning was taken lightly, and the company pressed forward into what had once been the very heart of savagery—the Kuskuskies.

But it was not the Indian that gave them trouble. By some blunder of their surveyor they passed through the very region in which they wished to settle, but could not locate their lands. After a great deal of doubtful wandering that carried them over into the State of Ohio near the present site of Youngstown, the bad temper of the men began to manifest itself. Each was carrying a heavy load of provisions for use during the summer, also a gun, an ax, and other things necessary for such an expedition. As a result of their disappointment and of their galling burdens, two-thirds of them returned to their homes. About fifteen men continued their search and finally selected

their farms. Among these were Francis McFarlane, Benjamin Shane, James McWilliams, John McWilliams, George McWilliams, John Small, Henry Robinson, and perhaps Alexander Wright. After their arrival they spent the remainder of the summer in uninterrupted and enthusiastic toil. Each blazed the boundary of his farm, built a hut or a cabin, made deadenings, and planted seeds of fruit trees. The deadenings, which were made by girdling all the trees on a plot of ground instead of removing them, furnished tillable land with the least labor and in the shortest time.

Late in the summer, these men went back to their homes intending to return to their new farms early in the next spring; but the dangers of the frontier increased in the meantime, and they did not return to begin actual settlement until October of the next year. At that time some of the men brought their families, and all spent the winter preparing for an early start in the spring of 1795.

In securing the title to his land, Francis McFarlane affirmed that he, his tenants, or his children had resided upon the land continuously until 1805, "except when away for provisions or from apprehension of hostile Indians in the neighborhood between the time of his first entry and the month of March, 1796."

George McWilliams entrusted the care of his land to James McWilliams until he entered upon it himself in 1795; but he disposed of his right in the spring of 1797 to Samuel McBride, who remained upon it until his death in 1827.

Benjamin Shane returned to his farm in October, 1794, but sold his settlement right in May, 1797, to George and Michael Book, who arrived some days before in the month of April. The improvements found by the Books were about two and one half acres of cleared land, three hundred rails, and a cabin. This cabin was a fair type of all those at first erected by the early settlers. It was about twelve feet square and was built of round logs or very heavy poles, such as might be handled by a couple of men. It had a stick-and-mud chimney, one door, and one or two openings for windows. The original roof was made of "split puncheons"; but this was thrown off in September or October, 1795, by Mr. Shane and his neighbor, John Small, who raised the cabin higher and covered it with clapboards.

Property often changed hands several times before any of the

claimants applied for a patent. John McWilliams "blazed off" his farm in June, 1793, began a permanent settlement in October, 1794, and sold his right in the spring of 1797 to Alexander McLaughlin. McLaughlin in turn sold it at once to John McFarlane. The latter took immediate possession and held it thirty-four years before securing a patent.

Some men employed agents to settle land for them. Alexander Wright applied for a warrant on December 16, 1793, in the name of his son James. Mr. Wright was on the land for a while in 1795, and built a cabin in May or June of that year. In March of the following year he engaged William Morrison to complete the settlement, giving him one hundred acres and one hundred dollars for his services. Later, for one dollar James Wright transferred the claim to his father, who, after an agreement with Morrison, took out a patent for the entire tract.

The inrush of land hunters during 1793 greatly enraged the already angry Indians, and provoked them to a number of hostile deeds. Consequently very few settlements were undertaken in the following year, and some of those already begun were temporarily abandoned. But immediately after Wayne's victory, a number of speculators, who had been anxiously waiting since 1792, began vigorous preparations for populating their lands. In the spring of 1795, a few men were persuaded by one or more of these companies to begin settlements for them. According to the statements of the land companies, these men were harassed by constant fear, not knowing the number nor the attitude of the Indians around them. More than once, when alarming reports were received from Fort Franklin, "all but as few as three out of companies of forty to one hundred men fled from their fires." Few if any remained during the summer, though all returned in the fall and left again in December.

The Legislative Act of 1792 providing for the sale of the remaining lands northwest of the Ohio and Allegheny Rivers and Conewango Creek, stipulated that each warrant should be limited to four hundred acres with an allowance of six per centum for roads; that the settlement should be undertaken within two years after the issue of the warrant; that the settler should reside, or cause a family to reside, on the land for five consecutive years from the time of entering, unless prevented by the enemies of the United States; that at least two acres

in each hundred should be cleared, fenced, and cultivated; and that a messuage be erected thereon fit for the habitation of man. Upon the fulfillment of these conditions and the payment of certain small fees, together with seven pounds ten shillings, Pennsylvania currency, or twenty dollars per hundred acres, the settler could secure his patent. Some settlers simply took possession of the land they desired and, though fulfilling the requirements of the law in other respects, did not apply for either warrants or patents for many years afterward.

The warrant for survey was not taken out for the land on which the Neshannock church stood until December 1, 1826; the survey was not made until the fourth of the next April; and the patent was not granted until the ninth of the following August. The land adjoining it on the south was warranted April 14, 1792; surveyed May 12, 1795, and patented December 6, 1799.

Although the law seemed to be so framed that no individual could obtain more than four hundred acres of land, yet a number of speculators evaded this limitation by taking out warrants in fictitious names. Within a few days after the passage of the law, the Comptroller General of the State, who of course had advance information, took out a large number of warrants in this manner. He afterwards organized the Pennsylvania Population Company which took over his holdings and carried out his plans of speculation. In order to comply with the law, the company had to settle each four hundred acre tract separately, either by selling at once to persons who intended to occupy the land, or by hiring others to make the required improvements. The company offered one hundred to two hundred acres free to any one who would make and complete a settlement. The remainder of such tracts could then be purchased at one dollar an acre, making an average cost of fifty to seventy-five cents an acre. At the same time, the State lands were offered at twenty cents; but the best of them were quickly taken, and later settlers were forced to pay the higher prices.

The land companies having taken out their warrants at a very early date, were prevented for three years or more, through fear of the Indians, from making settlements; but this hindrance operated rather to their advantage; for they managed in many instances to have the law so construed that they

secured patents after a very brief occupancy. It was necessary for them, however, in order to protect their claims, to put men on each tract at the earliest moment of safety, it being a common understanding that if a claimant was absent from his land, or if he allowed the fire in his cabin to die out, it was equivalent to an abandonment, and anybody could take possession of the tract. When a settler found it necessary to go away for supplies, or to be absent for other reasons, he endeavored to have a neighbor watch his fire.

Most of the men who began settlements in 1795 had no thought of becoming permanent citizens. Many of them were the hirelings of the land companies, or of intending settlers, and at the first opportunity sold whatever rights they had acquired and disappeared. But few of them could be classed as settlers. They were hunters rather than tillers of the soil; nomads rather than builders of homes. Though required by law to erect buildings suitable for the habitation of man, their improvements were always inferior to those made by actual settlers.

Though the treaty of peace made with the Indians in 1795 did not remove all mistrust until supplemented by Wayne's further negotiations in the following year, yet the confidence of the people was so far restored that the influx of the spring of 1796 was even greater than that of 1793. Men poured into the country from the north, the south, and the east. Pittsburgh swarmed with strangers. Judge Addison wrote from that place to Governor Mifflin on the eleventh of March saying, "I dread the consequences of the flood of mad people who have gone over the Allegheny and Ohio to make settlements; their number is inconceivable and they will, perhaps, be dangerous unless law can be brought in among them." The region, however, was large, and the people when scattered over it made a very thin population. Judah Colt, an agent for the Pennsylvania Population Company, rode horseback from Erie to Pittsburgh in August of that year, passing through the Neshannock Parish. He said that the inhabitants along the way were few, the accommodations poor, and the roads bad; that the season was very warm and dry, much like that of 1795; and that instead of seeking accommodations at a cabin he encamped at night in the forest and tied his horse head and foot.

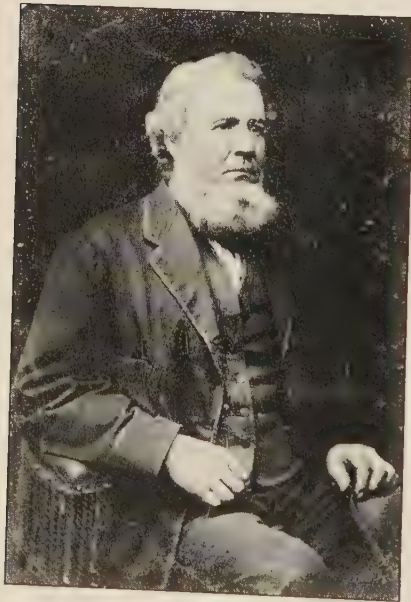
In providing for the disposal of its lands, the State was not



RULING ELDERS AND THEIR WIVES

The Hon. John C. Bell
Samuel F. Harris

Mrs. John C. Bell
Mrs. Samuel F. Harris



RULING ELDERS

Ruling Elders and Mrs. J. Henderson Thompson
 William Thompson Robert P. Pomeroy

sufficiently careful about its legislation. The Act of 1792, if not loosely drawn in the interest of speculators, was certainly prepared without clear foresight. It was therefore construed to permit the use of fictitious names in obtaining warrants, and to allow short settlements in obtaining patents. It also provided a double way of taking up land, by which the warrant for survey could be taken out either before or after making a settlement. This loose legislation led first to quarrels among the settlers, and later to long and costly legislation. Judah Colt, as agent for a land company, said that he was forced to employ forty to one hundred men to protect his settlers from the mobs that organized in bands of twenty to thirty men for the purpose of destroying houses and doing other mischief. These so-called mobs were made up of enraged men who looked with disfavor on the land companies, or who felt themselves wronged in some way, or who were not unwilling to wrong others. Bills were sometimes found against them, but they were not always at fault.

Fortunately the struggles and conflicts of 1796 had time to subside before the great immigration of the following year. Nature interposed her firm hand, and after a scorching summer sent a series of early and blighting frosts, and followed these with such heavy falls of snow that the forest became doubly desolate. The cold became so extreme that the Allegheny River closed on the twenty-third of November and did not open again until the third of February. Most of the arrivals of 1796 returned to their homes for the winter, but came back in the spring of 1797 prepared to remain permanently. The Neshanock Parish then received a goodly population.

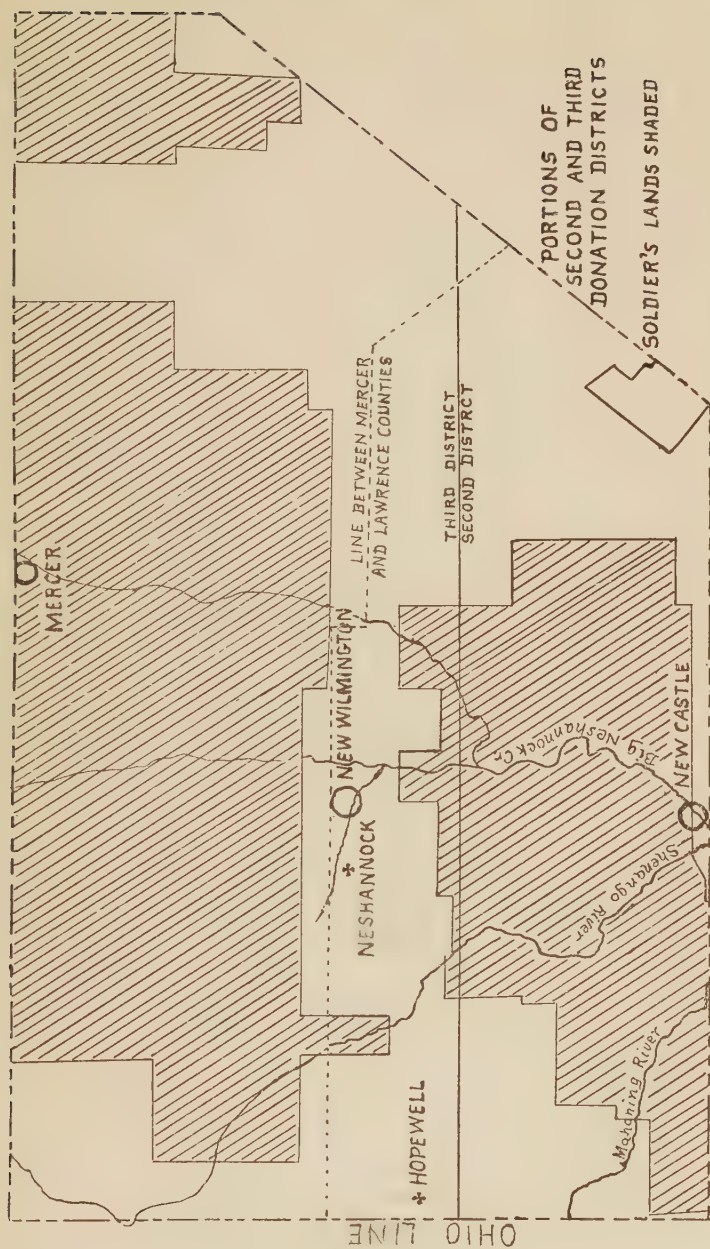
The region set apart for the Donation Lands was much larger than necessary, and therefore the surveyors were instructed to select the best portions only, for the use of the soldiers. The whole territory was divided into ten districts consisting of narrow strips of country averaging something over seven miles in width, and counting northward from the Depreciation Line. It was intended that about fifty-eight thousand acres should be surveyed in each district, but the ninth district was omitted on account of a dispute that arose between the surveyor and the Indians, and in its stead additional surveys were made in the first three districts. Those in the third were taken from a rejected strip of territory along the south side. Later the Penn-

sylvania Population Company selected a few more tracts from the same strip and left the remainder for any who might desire it. On this thrice rejected, though afterwards valuable land, the settlers of Neshannock erected their first house of worship, the parish embracing portions of the second and third Donation Districts, which included land set aside for the soldiers of the Revolution, land taken up by the Pennsylvania Population Company, and land left for individual settlers.

But few of the soldiers ever attempted to settle upon their lands. Many of them were too old to endure the hardships of a new country, and most of them were permanently established in the older settlements. Those who did not enter upon their lands sold them to relatives, acquaintances, or speculators. As late as 1810 more than one-half of the Donation Land in Mercer County was unseated.

Settlers of Neshannock

The question may now be asked: Who was the first settler within the bounds of the Neshannock Parish? The present answer must be made with due regard to possible future discoveries; but it is almost certain that whatever the name of the man, he did not come before 1796. Existing public records do not answer the question, and tradition in every instance has been found unreliable. The density and loneliness of the forest caused several men to assert that they were the first to visit the neighborhood, and others, that they were the first to settle in it. But even William Hodge and Simon VanOrsdel, who have been often mentioned as the first prospectors, were within fifty minutes' walk of at least one cabin when they lifted their canoe from the waters of the Little Neshannock. The same wild imagination that peopled the country with a multitude of savage Indians and filled it with ferocious beasts led many men to think themselves first settlers when they were not. When this idea once seized a man he was not likely to recover from the illusion. Thus it happens that many conflicting traditions have been preserved. Even Benjamin Stokely, who had a wide acquaintance with conditions around him, believed himself to be the first settler in Mercer County, though it is now known that a number of men preceded him by several months. His claim is entitled to much consideration, however, because his family shared with him the hardships of the terrible winter of 1796, and



it is not known that any others had their families with them at that time. He began his settlement in October, but there were others who began in June.

The first settlement of which any record has been found, aside from those undertaken by the Pennsylvania Population Company, was made by David McNary of Washington County. It was begun in June, 1796, on a tract of 413 acres less than a mile southwest of the church site. It included the property afterwards owned by the Reverend William Wood. How much time McNary in person spent upon his claim is not known, but he did not become a permanent citizen. His name does not appear in the tax lists although a patent was granted to him, or to another David McNary, in 1811.

In February, 1797, Samuel Scott and his son Alexander, of Washington County, selected a tract of land about one mile south of the church. The land was for Alexander, and he agreed to cultivate the home place while his father made the new settlement. Both then went back to Washington County, but Mr. Scott returned again in March with supplies and tools for his new task. After one year, during which time his son made several trips to supply him with provisions, he returned to his home and sent Alexander in company with Thomas Scott to complete the settlement. Thomas was given a share in the farm, but he died in 1801. His wife, Jane, and children, Alexander and Sarah, inherited his claim.

John Waugh arrived in April, 1797, and took up about 425 acres of land covering part of the present site of New Wilmington. His family followed him in April of the next year. George Davis arrived on the twenty-seventh of April, 1797, and settled on a tract of 400 acres on the banks of the Shenango, southwest of the church. James Buchanan came in April or May, 1797, and took up land about a mile east of that occupied by George Davis. James Waugh arrived in May of the same year and took up about 400 acres adjoining John Waugh's land on the west. From the western end of this tract he donated the plot of ground that soon became the religious center of the community.

John Blair, Sr., settled two and one-half miles east of the church in January, 1798, and Robert Stevenson came in the same year. James Hezlep, John Towland, and John McCrum (his spelling) came in March, 1798. Hezlep settled south of John Waugh, Towland on the west of Hezlep, and McCrum on

the east. James Whiteside and William Hodge arrived in the spring of 1798. The former obtained a claim east of John McCrum from a man named Blair, perhaps John Blair, Jr., who came in January of that year. Hodge settled exactly south of the Neshannock Church and west of John Towland.

William Hodge has been frequently, though erroneously, mentioned as the first settler in the vicinity of New Wilmington. He, as others had done, visited the region in 1797, but according to his own statement did not begin a settlement until 1798. In that year he built a small cabin and then made a clearing sufficient for his immediate wants, planting potatoes, corn, and garden seeds. In May, 1799, after he had cleared five acres of land, he sold his claim to William Porter, and moved to another part of the neighborhood, but not out of the parish; for he long remained a member of the Neshannock Church. The oft-quoted tradition that Porter "paid for his farm in linen cloth" is at least amusing. The claim being worth four hundred dollars, the query arises: What would Hodge, a denizen of the forest, do with that much cloth? The same tradition says that Porter and his wife walked all the way from an older settlement, carrying all their possessions upon their backs. They certainly could not have carried much cloth. Still worse for the tradition, a paper has been found showing that Hodge was paid with money. Porter was a weaver, and his loom probably yielded the money with which he bought his farm.

William Weir came in March or April, 1799, and settled north of James Whiteside. In the following November, Manassas McLaughlin located a claim between those of William Porter and David McNary. On March 25, 1800, William McLean and Thomas Janney settled as neighbors about four miles east of the church; and about the same time Robert Weir located a claim immediately north of them adjoining McLean. In March or April of the same year, Samuel Hezlep took up a narrow strip of land nearly two miles long lying north of John Waugh. Other settlers in the neighborhood who arrived in 1800 or earlier were: Hugh Means, James Waugh, Jr., William Hoey, William Hunter, James Quigly, William Cotton, Joshua Bently, Jr., Joseph Scott, and Thomas Scott (not the Thomas previously mentioned). The surrounding land donated to the soldiers was taken up very slowly, and in very few cases by the original owners.

The Neshannock and Hopewell communities were settled at the same time, and were intimately associated for several years. Some of the early arrivals at Hopewell were: John Brown, who began a settlement in the fall of 1796, but went home that winter and returned with his family in the spring of 1797. He settled land for Thomas Ashley, a merchant of Philadelphia. William Bell, Jr., and Thomas Black arrived in April, 1797, and Robert Davis some time in the same year. Samuel Byers came in April, 1798, and Richard Van Fleet in October of that year.

The land companies and settlers followed the old custom of giving names to their farms. William Cotton called his "Cottonburg"; James Dick, "Fame"; Thomas Scott, "Hope"; Joshua Bentley, "Bentley's Choice"; Joseph Scott, "Consolation"; James Watson, "James Park"; and John Logan, "Logan Water." Some of the names given by the Pennsylvania Population Company were as follows: The Hodge farm, "Southampton"; Towland, "Mayberry"; Joseph Hezlep, "Bush Hill"; McCrumb, "Bear Tree"; Whiteside, "Fox Chase"; Samuel Scott, "Danger"; Buchanan, "Hamburg"; Davis, "Hindrance."

By 1800, about all the land within five miles of the Neshannock Church, excepting soldier's lands, had been taken up. But as the farms were large, containing four hundred acres or more in many instances, the population was correspondingly scattered. The number of inhabitants in the whole county in that year, not counting the Indians, was only 3,228. The following classification shows the youthfulness of the people who undertook the subjugation of the forest: There were but 181 males and 137 females who had reached or passed the age of forty-five years; 390 males and 268 females who were twenty-six years of age, or under forty-five; 370 males and 294 females who were sixteen years of age, or under twenty-six; 248 males and 186 females who were ten years of age, or under sixteen; and 596 males and 545 females who were under ten years of age. There were eight unclassified persons and five slaves. Almost one-half of the population was under sixteen years of age, and over one-third of it under ten.

First Improvements

How these people were living and the progress they were making in their settlements may be understood best from a few

illustrative examples. The first seven here given are taken from the Neshannock Parish; the others, from other parts of the county.

In December, 1804, William Porter who bought from William Hodge had thirty acres of cleared and fenced land; a log house, 22 ft. by 20; and a barn, 32 ft. by 20. On December 28, 1804, John McCrumb had twenty acres of cleared land; a house, 22 ft. by 16; a stable, 14 ft. by 12; and other small structures. In 1806 he had twenty-six acres of cleared land. His neighbor, James Hezlep, had at the same time thirty-four acres of cleared and blazed land; a house, 20 ft. by 18; and a barn, 24 ft. by 20. About the same time George Davis had what he called two houses. One was 20 ft. by 16, and the other 18 ft. by 16. These buildings were one and one-half stories high and stood within a few feet of each other, the intervening space being roofed over. His stable measured 20 ft. by 16. In 1806, Thomas Janney had fourteen acres of blazed and fenced land, on which he had erected a stable, a grist mill, and two houses. One house was 24 ft. by 20, and one and one-half stories high; the other was 16 ft. by 20 and two stories high. In the same year William McLean had fourteen acres of cleared land; a house, 16 ft. by 16; and a stable, 12 ft. by 12. In 1805, James Whiteside had twenty-five acres of cleared land; a house, 18 ft. by 18; and a barn, 24 ft. by 22.

In 1805, John Hull of Pymatuning Township, who was living on land belonging to James McDonald, had a house, 16 ft. by 16, "one story high or better." He had cleared ten acres of land, and had raised "crops of wheat, rye, corn, potatoes, turnips, and other vegetables." At the same time William Reed had sixteen acres of cleared land, and a cabin, 16 ft. by 14; and Charles McCully of Neshannock Township had a cabin, 14 ft. by 14; and a barn, 40 ft. by 20. He had thirty acres of cleared land, on which he raised corn, wheat, rye, and oats. Robert Morgan began a settlement near the present site of New Lebanon in October, 1796, and at once "raised a cabin," 18 ft. by 15. In 1805 he had a stable, 12 ft. by 12, and was erecting a hewed-log house that was then "up to the square." It had the unusual dimensions of 26 ft. by 26. Morgan appears to have had the especial good-will of his neighbor, John Montgomery; and perhaps of Jacob Reed, a German, who settled on an adjoining

farm. These three men began their settlements in the fall of 1796, but soon left, as others did, on account of the early, long, cold winter. They returned the next spring and remained permanently.

George Foreman of Neshannock Township began his settlement on March 19, 1797, and during that year cleared one acre of land, deadened two and one-half acres of timber, built a cabin, 10 ft. by 12, and raised a crop of corn. Before June, 1804, he had ten acres of cleared and fenced land, a house, 18 ft. by 17, a stable and a spring-house. His crops consisted of corn, wheat, potatoes, and turnips. In 1806, Dennis McConnell had thirty acres of cleared and fenced land, and a house "of the better class," 24 ft. by 20, two stories high, with a shingle roof. He had also a workshop and stable. At the same time, Fergus Smith of Salem Township had one of the better houses, 30 ft. by 15, with a shingle roof.

The settlers usually distinguished between the terms hut, cabin, and house. The huts were low structures of various shapes and sizes, and were built of light poles that one or two men could handle. Most of these had bark roofs in which a hole or louver was made for the escape of smoke when fire was used inside. The hut was a temporary shelter, usually for one or two persons; the cabin sheltered a family, and remained in use until the settler was ready to build a house. The cabin was a very cheap rough affair, and, standing as it did on a plot of stump covered ground, or surrounded by several acres of deadened trees, did not seem very inviting as a human habitation. It served its purpose, however, and sheltered hearts as true and great as any found in palaces.

When a settler was ready to build his cabin, he assembled his neighbors, who, on the first day, assisted him in collecting material, and on the second, "raised" the cabin. The owner made his furniture on the third, and moved in on the fourth. In 1799, John Mills of Neshannock Township built his cabin on Monday and Tuesday, and moved in on Thursday.

Sometimes the cabin had an earthen floor only, as the hut always had, but usually a puncheon floor was provided. Two lengths of these split slabs would reach the length of a room. William McMillan buried his potatoes under his cabin floor, and, to do so, arranged several broad chestnut puncheons so

they could be easily lifted. The roof was made of clapboards, rived with frow and mallet from blocks of wood four feet long. Sometimes the older length, six feet, was used, but it warped too badly. Three rows of clapboards of the first length to each side, or two rows of the second made a good roof for a cabin sixteen feet wide. Nails were difficult to obtain, and were never wasted on temporary buildings. The roof, therefore, was held in place by the weight of poles and stones.

The fireplace was built against one end of the cabin and consisted of a log frame lined with stones that were set in an abundance of clay mortar. The top was contracted rapidly into a square chimney that was made of billets of wood thickly plastered with clay. There was of course great danger of fire from such structures as these, and therefore, one of the last duties of the family before retiring was to look up the chimney to see whether any exposed wood had ignited.

Cabins usually had but one room and a loft. When privacy of any kind was desired, as when entertaining visitors at night, quilts were suspended on cords stretched across the room. The loft was reached by a ladder, either inside through an opening, or outside through a door in the gable. As the family increased, the boys were sent to the loft to sleep. When the weather was cold and an outside ladder had to be used, it required genuine hardihood to go to bed. John Pomeroy's cabin had the outside ladder, and those who used it in winter regarded themselves as heroes. The lower room could be made and kept as warm as desired, but some people were negligent about their own comfort.

Sometimes a second room with its loft was added to a cabin, either immediately adjoining it, or standing ten or twelve feet away. In case they were separated, a roof was stretched across the intervening space. William McMillan and Thomas Pomeroy enlarged their cabins by the first plan, and George Davis and Hugh McKean, their houses by the second.

The furniture of the cabin was extremely simple; a good workman could make it all in a single day. The only tools he needed were an ax and auger. Puncheons with four holes in one side in which legs were inserted made the table and benches. A single pole having two limb crotches, standing near a corner and reaching from floor to ceiling, aided the two walls in sup-

porting poles and clapboards for two bunks or beds; a few wooden pins inserted in the walls made the family wardrobes; and a clapboard and two pins made a shelf or cupboard.

Within eight or ten years most of the first cabins gave way to houses, as the hewed-log buildings were called. Round logs gave way to hewed logs, clapboards to shingles, puncheons to boards, greased paper to glass, wooden chimneys to stone, wooden hinges and latches to metal, and the wooden crook pole with its sigmoid hangers to the iron crane. Most of these new buildings were one and a half stories high, and had but one room and a loft; others were two stories with four rooms. The smaller houses were usually enlarged later by building to the end that had the chimney, or by building a duplicate a few feet away and roofing the interval between them.

The cabin was thrown together, but the house was built with skill. Skill was required to keep the corners at exactly the same level, and skill to notch and saddle the logs to a perfect fit. But few present-day carpenters are acquainted with the secret by which the old-time "cornerman" operated, and not many could describe the old oak shingle, much less lay it correctly.

Notwithstanding the oft-repeated stories of pioneer hardships, a great amount of pleasure and comfort centered in the old log house. In summer, a house was of little importance, but in winter, the great open fireplace capable of receiving backlogs four to six feet long and eighteen or more inches thick threw out a profusion of light and warmth that was greatly missed when the less sociable coal fire came into use. Many persons who enjoyed those old-time firesides and shared in the outside hardships have affirmed, however unscriptural, that "the former days were better than these."

Soon after the War of 1812, when sawed lumber, nails, and glass were easily obtained, frame houses were erected here and there. One of the first near the Neshannock Church was built by Thomas Wilson, perhaps in 1817. The first of these structures had heavy hewed frames and shaved clapboard "weather-boarding." Sawed lumber was used for interior finish. Perhaps the first brick house within the parish was built by William Mc-Millan about 1830.

CHAPTER V

PRIMITIVE CONDITIONS

Thou hast blessed the work of his hands, and his substance is increased in the land.—Job 1: 10.

THOUGH voluntarily residents in the heart of a great forest, the people of Neshannock had no thought of isolating themselves from the rest of the world. Amongst their earliest needs, therefore, were suitable highways of communication with the older settlements. Because no wagon road entered their region, the earliest settlers had very limited and crude equipments for their farms and cabins. Some men came on foot and brought no more than they could carry—gun, ax, mattock, blankets, kettle, oven, and a supply of provisions. Some brought a horse or two, or perhaps a yoke of oxen, on which burdens were packed, or by which heavy tools and other objects were drawn on a “drag” of poles. Benjamin Bentley and others brought their equipments and provisions by canoe.

Highways

The Neshannock settlement was reached by four routes, three of which with slight changes became permanent highways. The first was the Big Beaver and its branches, on which a number of persons came by canoe. This route was used by travelers at a very early date, and had long been popular with the Indians. General Irvine wrote George Washington on January 27, 1788, that he had descended the Beaver from the mouth of the Mahoning in a canoe on the first of July, 1784, without difficulty, and that others had ascended twenty-five miles above the Mahoning.

The second route followed the low ground along the Beaver. This was the old Indian trail that led to the Kuskuskies, and branched at the mouth of the Mahoning. It was more satisfactory for pedestrians than for drags or burdened animals.

The third route was over the divide or ridge west of the Beaver. It had been recommended by General Irvine as better than the valley route, and was the one used by Hugh McKean and many others of the church.

The fourth route followed the divide or ridge east of the

Beaver, and, being somewhat more direct, was preferred by the later settlers. It finally became the popular highway to Pittsburgh. For several years it was often necessary for travelers on this road to turn aside into the forest to avoid mudholes and other dangers.

The very late settlers, or those who purchased partly improved lands, found ready-made roads and brought with them supplies and equipments in abundance. In 1811, Patrick Wilson in company with his brother Samuel, his four sisters and their husbands, his aged father, and his wife and three children, brought into the settlement a great Conestoga wagon heavily laden. Though they met with annoyances, the difficulties of the journey were not great. Patrick's wife and father (Marmaduke) rode horseback, and the latter carried Patrick's youngest child, Marmaduke, who was then about two years old. Their journey began in Westmoreland County.

John Pomeroy, who came from the vicinity of Blairsville, Pennsylvania, in 1814, conveyed his goods in two wagons, one being his own and the other belonging to a neighbor named Doty, whose two sons assisted him in moving. They found many parts of the roads in bad condition both from much use and the past state of the weather.

Mr. Pomeroy at that time had seven children, of whom three were able to assist in driving the sheep and cattle. Mrs. Pomeroy rode horseback and carried her youngest child. The other children not engaged in driving rode in the wagons; but old and young were often glad to rest and warm themselves by walking. At Pittsburgh, they crossed the Allegheny River by ferry, there being no bridge until February, 1820. When nearly across, the animals became frightened, and a young colt jumped overboard. It swam ashore, however, and rejoined its mother. It took three days of toilsome travel after leaving Pittsburgh to reach their destination. Then, too, the weather became so very cold that the Big Neshannock Creek was frozen over before they reached New Castle. Mr. White of that place warned them not to cross, assuring them that the danger was very great. But it being Saturday evening, they decided to take the risk. After breaking the ice they crossed safely and reached their cabin that night.

Before 1800, the settlers by a free use of their axes and mat-tocks had opened the old trails sufficiently clear for the passage

of ox carts, and a little later for wagons. Hugh McKean, who came by the hill road west of the Beaver, claimed that the wheels of his wagon were the first to cross the Shenango, and that on much of his journey he had to use his ax freely and laboriously. The exact date on which this wagon was brought into the settlement is not known.

The erection of the northwest counties in 1800 stimulated the road building that had been planned originally by the former Allegheny County; and in 1804, when Mercer County had its own administrative seat, its commissioners procured these road records and began the construction of public highways. In 1805, the State of Pennsylvania appointed viewers to lay out a road that crossed Mercer County in the direction of New Castle and Youngstown. This road was constructed in the two years following at a cost of fourteen to twenty dollars a mile. In 1808, the road from Beaver was extended to Mercer, and another was laid out from Mercer to Butler; the blazer on the latter receiving twenty-five dollars for his work. In 1809, John Mustard blazed a road from Mercer to Meadville for seven dollars. From that time on the Neshannock settlement was in communication with its neighbors and the outside world as well.

Markets

With the development of the land came a surplus of products that called for a market; and with the improvement of living conditions came demands for supplies that could not be obtained at home. Pittsburgh, therefore, became the city of exchange, and the settlers of Neshannock visited it on foot, on horseback, and later by wagon. Everything a frontiersman needed could be purchased there, either from a maker or from an importer. Ropes were made there as early as 1794, and glass in 1797. The first iron foundry west of the mountains was put in operation there in 1803. The first bank was founded on January 1, 1804. By 1807 the artisans of Pittsburgh could have produced almost anything from a watch to a war vessel. Small shopping, however, was done in New Castle and Mercer as soon as business opened in those places. New Castle was laid out in April, 1798, and Mercer in August, 1803.

But Pittsburgh remained the principal market for many years, and to it the farmers took their grain and other produce

in great covered wagons. Everything that would sell and could be spared was loaded in—hogs, turkeys, skins, linen, butter, fruits, vegetables, and nuts. It was also the market for cattle and other animals. Before 1800 Pittsburgh began shipping flour to New Orleans by boat, and Neshannock soon afterwards contributed to these shipments.

The distance to Pittsburgh by the customary route was about sixty miles, and five days were required for the round trip by wagon. Two nights were spent at taverns along the road each way, one of the taverns being within a few miles of the city. Usually, at least two members of a family made the journey together. At night the men slept in their wagons to keep watch over their loads, and the women slept in the taverns. The return was usually completed on Friday evening or night, and the arrival was always an occasion of excitement to young and old. Indeed, the children carried through life most pleasant recollections of the times when they ran out to meet their parents or others, calling: "What did you get in Pittsburgh? What did you get in Pittsburgh?" Those who made the journey were always the heroes of the family for several days.

Money was not very abundant in the half-open forest, and it was therefore a common thing for people to "make up a load to get tax money." This one need required an annual trip to Pittsburgh, but a good many thrifty people continued the custom after the need had passed away. Loads were often made up for other purposes, and sometimes lighter burdens were conveyed to the city on horseback. One industrious young woman carried a web of linen in this way and exchanged it for a fashionable wedding dress.

The time between New Castle and Pittsburgh was much shorter for the later stage coach than for the old-time heavy and heavily laden Conestoga wagon. The route for both crossed the Neshannock and Slippery Rock Creeks and followed the divide through Harmony in Butler County.

Home Comforts

In the stories of pioneer life, so much emphasis has been placed on privations and sufferings that most people miss the fact that these very things in a moderate degree were attractive to both men and women. Great strength, whether physical,

mental, or moral, demands great tasks and rejoices in hardships. There is no surer sign of decay than the love of ease or a desire to escape suffering. However, the people of Neshannock were never called upon to suffer to the limit of their endurance. Fuel was abundant, and clothing warm; food, though scarce for a year or two, was never again much of a problem; and Indians were harmless, and wild beasts an amusement. The privations of the home inspired far more wit and humor than they ever did tears and complaints; and no man ever had so little that he was unwilling to divide with his neighbor. Hospitality in the forest was regarded as a privilege, and a visitor was sure to receive the jovial offer of the "softest puncheon in the cabin" for his bed, and to be assured on leaving that when he returned he would "always find the latch string out." The neighbor who made his call too brief was likely to hear the query, "Are you after fire?"

For a long time the women had neither match nor stove, but there is no record to show that their complaints ever equalled the silly whimperings of young housewives who now get fire, food, and water at the touch of a button. In the great open fireplace with a Dutch oven and a limited supply of pots, kettles, and pans many a savory meal was prepared; and from the great clay-roofed oven outside, many a tempting pie and many a fragrant loaf of bread was brought forth in its cabbage-leaf pan.

There was no suffering through lack of fire. When once started it was as carefully guarded as the sacred flame of the vestal virgins. Wood could be so buried that it would smolder for many days, but should it become extinguished, more fire was easily borrowed from a neighbor. The tinder box was not much used, the family flint-lock ~~box~~ with a little powder and tow being a better fire producer. Friction matches did not come into use until after 1833, though a good match of that kind had been patented in England in 1827.

In warm weather when the great fireplace could not be kept blazing, light was obtained from tallow dips, tallow candles, phœbe-lamps, and pine-knot torches. Dim as these lights would now seem, they had no power to subdue the joys of the household; except, perhaps, that they and the perforated tin lantern lent a shadowy terror to the numerous ghost stories of the time.

The bunk soon gave way to the cabinet maker's product, and great ticks of straw on corded frames with a "top tick of feathers" gave a degree of luxury in sleep that left nothing to be desired. Several feather ticks were brought into the community on horseback, and served as cushions on the saddles for the women.

Splint-bottom chairs soon took the place of puncheon benches. Chair makers who toured the region for work were usually old men who were more ingenious than practical. They would make splint brooms for their boarding, but required pay in money for making or repairing chairs. A man named Anderson, who obtained his living in this way, was long remembered in the community. Splint brooms were made from clubs of hickory in two grades; fine, for sweeping, and coarse, for scrubbing. The shavings of the handle were left attached to the other end, turned back, and tied together. They were used in houses for fifty years, and lingered about barns for a century. In 1840, Mrs. Thomas Wilson still thought her corn broom "too good to use in the kitchen."

Every family had its spinning wheel, and nearly every woman could spin. No one had yet learned to complain of the hardships of useful toil, and the distressing ennui of wealth and luxury had not yet found its way into their homes. Some women loved their wheels as one might love a chief pleasure, and continued to operate them long after the real need of such work had passed away.

The pioneer did not complain of his lot; it was his choice. He did not speak of his hardships as if they were haunted by painful memories; they were the delight of his conversation. His privations may have been many, but his wants were few; his work may have been heavy, but his strength was great. He waded the deep snows of 1799 in home-made moccasins, but his blood coursed warmly while he girdled the forest trees for deadenings, and converted the prostrated monarchs of centuries into fencing and building material. Foot by foot with swinging ax and blazing torch he drove back the mighty army of oaks, reclaiming the virgin land for fields of waving grain and pleasant pasturage. He carried no watch, but his clearing was to him the face of a dial on which the shadow of his own body as of a living gnomon recorded the passage of time. Indeed, the forest

life was filled with charin, and we are perhaps missing as much out of the past as our ancestors did out of the future.

Wild Beasts

Although it is not known that a human life in the Neshannock settlement was ever destroyed by wild beasts yet many traditions of frights and narrow escapes were preserved. Most of these traditions, however, had acquired details that could not have been true, though they doubtless had a basis of fact. Everybody seemed to encounter the largest bear, the hungriest wolf, the fiercest wild cat, and the most terrible panther. To any one badly frightened, a small bear might weigh a ton; and then nothing short of liberal exaggeration could convey a true account of his experience. The agile, noiseless movements of the panther, and his apparent readiness at all times to spring from some overhanging bough made him the most dreaded beast of the forest, though in fact he was not very dangerous. Then the wild cat had a bad reputation for ferocity, and a disagreeable way of surprising travelers. But both of these animals hated civilization and soon disappeared. The bear and wolf were formidable, but their manners did not create as much mental disturbance as those of the panther and wild cat.

Hugh McKean once shot a young bear that was trying to force its way into his spring-house. Without thinking to look about, he began examining the animal and was nearly caught by a huge female bear that chased him into his cabin and refused to leave the door. In his haste he had left his gun outside, but succeeded in putting the bear to flight by throwing fire at her.

John Waugh, Jr., had an exciting experience with a panther that followed him a long distance and then disappeared so mysteriously that its absence created even greater uneasiness than its presence. George Thompson was followed, or, as he thought, "chased" by a panther, that did not leave him until he reached his home and built a fire in front of his cabin. On another occasion he was followed in a similar manner by a wild cat.

About 1802, Mrs. Josiah Scott of Pymatuning Township was returning to her home after visiting relatives in Neshannock, and became belated in the forest. Finding it unsafe to proceed, she dismounted from her horse and attempted to rest

through the night by reclining against a tree; but the wolves found her, and she was forced to mount her horse again for safety.

Occasionally a pack of wolves on a trail would pass close by a laborer or a traveler without seeming to notice him. Bears sometimes visited pig pens, and wolves were always hunting sheep, even inflicting wounds on them through the openings in pens. The wolf was more of a pest than a danger. Both it and the bear would often walk away from men.

Henry Mercer, a brother of Adam Wilson's wife, was the famous bear hunter of the region, his only weapon being a wooden pike or spear. No bear had any chance for its life in his presence except by running. He knew how to reach the vital parts of the animal's body, and coolly awaited his chance to make a death thrust. Once on the pike, the bear never got off alive. If up a tree, it was coaxed or smoked down to meet its death on the way.

The commissioners of Mercer County offered a bounty of eight dollars apiece for wolf scalps, and in the period from July 5, 1806, to November 24, 1809, ninety-eight scalps were reported. Hugh Means and William Clark, both members of the Neshannock Church, were the most successful hunters. An occasional wolf was seen until 1840, but most other animals had disappeared long before that year. By 1800, there were not bears enough to have furnished meat for the inhabitants of the county for one day.

Wild turkeys and deer were numerous for the first fifteen years. They seemed to collect on the unoccupied Military Lands as the population thickened elsewhere. They and the numerous small animals of that period did much damage to the farmer's crops. Flocks of ten to fifty turkeys were not uncommon. A few deer were shot as late as 1840. In 1835, Mrs. Thomas Wilson took her three youngest children, Josiah, Hiram, and Baby Benton, to the edge of an old clearing to gather wild strawberries. When about to return, they saw a large doe flee from a clump of bushes. They hastened to the spot and found two fawns, a buck and a doe, that the mother perhaps hoped to save by attracting attention to herself, and, in turn, to save herself by fleetness. The fawns were taken home by the children for pets, and soon became tame and playful. When

frightened they would run into the house and hide under a bed.

The most dreaded objects of the forest were the rattlesnakes and the copperheads. These were truly numerous, and were found on every farm. In case of great danger, laborers wrapped their feet and legs so thickly that no bite could penetrate to the flesh.

The Food Problem

The food problem was troublesome for the earliest settlers but not as serious as tradition has made it appear. All depended on the enterprise of a man in returning to the older communities often enough to supply himself, or on the number of trips made by his friends who brought food to him. Some men did allow themselves to run short at times, and paid for it in hunger that tempted them to eat a few seed potatoes or lift a portion of their crop too soon. Wild meat was abundant, but, without fruit, potatoes, bread, or corn, palled upon the appetite. It was a long wait from March and April until potatoes and corn were ready for use; but nature soon supplemented the efforts of man by producing a variety of wild fruits and berries. Several years had to pass before apples, peaches, and other cultivated fruits could be produced. Great coils of dried pumpkin were suspended overhead in the cabins long before the strings of dried apples found a place there.

Sugar and syrup were the earliest products of the forest. Maple trees were abundant throughout the region; and while the settler toiled at his clearing in the early spring, he also watched over a kettle of boiling "sap." The famous old sugar-loaf was a luxury rather than a necessity, but nevertheless it was often seen in the community, and was long remembered for its blue wrappings, conical shape, white color, and the strange flashes of light it emitted when meddlesome children tried to break pieces from it in the dark.

Because cattle suffered more than men from insufficient food, milk was scarce or not available, and greasy diets had to be endured. But after a year or two the food problem was solved; and later, when apples were available, the pioneer could sit down to the most satisfying evening meal ever prepared—mush and milk, and apple pie.

The first mill was the hominy block, which consisted of a short log standing on one end with a deep hole scooped out in the other. Corn poured into this receptacle was crushed with a pestle of wood, the head of which was usually a knot. The finest part of the meal thus produced was used for johnny-cake, pone, and mush, and the coarser part for hominy.

After the first wheat crops matured, grain was carried on horseback far down the Beaver River to the nearest mill. The capacity of this mill became so burdened that men sometimes made long waits for their turns. From Neshannock, the trip required two days. Very soon, however, little grist mills began to multiply, and in 1803 Mercer County had thirteen of them. Which of these was built first is now unknown, but the first one in the Neshannock settlement was built late in 1800 for Hugh Means by a prominent millwright, Joseph Kirk. This mill, though small, became an important community center, and was the first voting place in the township. In 1805 it was converted into a distillery, and a saw mill was added in 1809, both of small capacity.

Many exaggerated traditions have been preserved about the difficulty of obtaining salt, but the real problem was its cost. For a few years, salt was purchased in Pittsburgh, to which place it had been carried in two hundred pound loads on pack horses from Winchester, Virginia, and Chambersburg, Pennsylvania, and sold at eight dollars a bushel. About 1800, the works at Salina, New York, began shipping to Pittsburgh. This salt was conveyed by wagon to Buffalo, by boat from Buffalo to Erie, by ox team from Erie to Waterford, and then by flatboat down French Creek and the Allegheny River to Pittsburgh, where it sold as low as four dollars a bushel, or, in 1805, at thirteen dollars a barrel.

As soon as the Neshannock settlers learned that salt could be purchased for less in Erie than in Pittsburgh, they began going to that place in groups, either on horseback or in sleds, and brought home a year's supply on each trip. For a short time Matthew Dawson, who came about 1802, made a business of transporting salt from Erie. Meadville also was a distributing point, its prices ranging between those of Erie and Pittsburgh. The *Pittsburgh Gazette* of December 6, 1809, said that fourteen thousand barrels of salt of five bushels each were

lying at Waterford awaiting a rise in the river to be shipped to Pittsburgh. The same paper on November 16, 1810, said that salt had been found in paying quantities as early as 1809 on Yellow Creek, about fifteen miles north of Steubenville, Ohio, but that the equipment was not yet sufficiently developed for extensive operation. In 1812 and 1813, William Johnston drilled successful wells on the Kiskiminetis River where Saltsburg now stands. The price of salt had risen greatly at that time because of the obstruction of trade on Lake Erie by the war then prevailing. In 1815, a strong well was drilled in Crawford County twenty-one miles from Meadville, and other wells were soon in operation at other points.

Being able to produce his own food and clothing, the pioneer had little need for local stores until he began to seek the luxuries of life. However, stores resembling the old-time trading posts slowly appeared over the county. Joseph Townsend, Jr., opened one in New Castle about 1800, but sold it to Patrick Wilson, who after a few years disposed of it and went to Westmoreland County (Mr. Wilson later returned to Mercer County and became a member of the Neshannock Church). The first store of general importance in the bounds of the Neshannock Parish was opened by James Waugh about 1824 on the present site of New Wilmington.

In 1789, or only eight years before the settlers began their permanent residence in Neshannock, the first wagon load of merchandise was brought across the mountains into western Pennsylvania. The load was assembled at Hagerstown and discharged at Brownsville. All supplies for the west before that date were carried on pack-horses. Stores in Brownsville, Pittsburgh, and later even, in New Castle exchanged such supplies for hides, pork, grain, whisky, and other rural products; or for money, if a purchaser had it. The starting points for most of the supplies intended for the west were Baltimore, Philadelphia, Alexandria, and even New York; and the cost of transportation from the first two places to Pittsburgh in 1803 was respectively \$4.50 and \$5 a hundredweight.

On the other hand, the east continued to be the ultimate market for the rural products of western Pennsylvania until 1790, when a great flat-boat trade opened with New Orleans. In that year, Brownsville began shipping flour, bacon, and whisky. By

1803, nearly one hundred boats, each of twenty tons capacity, were built annually near Brownsville, and many more at other points. Pittsburgh at that time was constructing vessels of 160 to 275 tons burden. James Satterfield, who became the second pastor of the Neshannock Church, loaded one of these smaller boats and floated it to New Orleans.

Tools

The tools of the Neshannock pioneer deserve more than passing notice. His ax was his *vade mecum*, and was an instrument of both destruction and construction. The amazing accuracy with which some men learned to swing this tool would have excited the envy of a modern golf enthusiast. Now and then it was said of a man that his swing was so accurate that one might safely place his finger nails under the blow of his ax and have them trimmed without blood.

The mattock and hoe were the spring and summer tools—instruments of drudgery, as they were wielded against the roots and weeds of the clearing. The plow was a clumsy wooden affair, only the share and colter being of iron. A lumbering ox team drew it slowly through the rebellious virgin soil; the ribs of the struggling plowman being often rudely thrust by the badly set handles. The first plows had wooden mold-boards and were never satisfactory. Later ones had this part covered with sheet iron to give it smoothness; and finally in 1818, Jabez Wood invented a plow with a great clumsy, cast iron mold-board, that was much better than the older kinds, and that was the beginning of a long series of improvements on all parts of the plow, finally culminating in the great modern tractor.

The first harrows were tree tops, but these were quickly followed by wooden frames with wooden teeth, and these again by wooden frames with iron teeth. The first cultivators were the heavy forged socket hoes that were soon accompanied by the single shovel one-horse cultivators.

The scythe was a tool of many faults and many virtues. When a badly shaped blade was awkwardly hung on an ill-shaped snathe having wrongly set nibs, there was no tool on the farm so fatiguing and provoking. But a perfectly balanced tool in the hands of a skillful mower was a source of pride and pleasure. Several mowers at work in a large meadow made a beautiful

sight, and the music of their swishing blades and skillfully wielded whetstones was worthy of Wagnerian imitation. John McCrumb, one of the members of the Neshannock Church, was operating a tilthammer as early as 1820 for the manufacture of scythe blades, axes, and other farm tools.

Around the sickle, however, clustered the bulk of the sentimental recollections of the old-time farm. This simple little implement brought neighbors together in their jolliest mood, and was to them an emblem not only of toil, but of toddy, feasting, and frolic. When sowing his grain, the farmer usually marked off his field into "lands" by running shallow furrows about eight feet apart. In harvest, the reapers were distributed two to a land. The best reaper then set the pace for the gang; and if any man fell behind he had to pay some kind of forfeit previously agreed upon. Cutting across the field once was called "cutting a through." The two reapers on a land put their "grips" together for a sheaf, and after the completion of a through, slung their sickles over their shoulders, and bound up the grips on their way back to the place of beginning. Each through was cut and bound with almost furious speed, but time was always taken at the finish for rest and sport, and, perhaps, to keep a tryst with Old John Barleycorn.

A good reaper always drew the sickle blade close to the edge of his hand; but sometimes an amateur in learning to do so inflicted a painful wound that was slow to heal. The vicious teeth of the sickle tore and poisoned the flesh any place from the end of the little finger to the wrist. However, the great scar that followed was always regarded as a badge of honor.

After the sickle came the *cradle*—a tool that quadrupled speed but did not lessen toil. Though its reign was long and useful it finally yielded with other implements to the introduction of machinery that released man from serving as the motive power of his own tools.

The first threshing instrument was the flail; and for more than fifty years its dull irregular thud could be heard throughout the bounds of Neshannock. When barn floors were large enough, horses were used for tramping out grain. The winnowing was done with a sieve in the wind, and later with windmills. Wire riddles for such mills were made in Pittsburgh certainly as early as 1807.

The first vehicles used by the pioneers were pole drags that resembled the Irish slide-car or carr sliunain, puncheon drags, sleds, and ox carts. Wagons soon followed. First, a few of the famous old Conestogas or freight wagons, and then the lighter farm variety. Tradition says that Thomas Wilson, John McKean, and William Phillips purchased the first carriages, and that the Reverend McCready owned the first buggy. When this buggy appeared it called forth a cynical remark by the former pastor, who never owned anything that could be regarded as a luxury: "The Reverend McCready has bought a little thing to ride to church in; I think they call it a bugger (a word in very common use at that time)." "Oh, no!" exclaimed his son, who missed his father's intent, "a buggy."

Clothing

The dress of the pioneer was exactly what his day, surroundings, and task required. To the eyes of a London dandy, or even of a comfortable easterner, it necessarily obscured the inner worth of the wearer, though it did not affect his self-respect nor blight his native genius. Arthur Lee's description of the Pittsburgher in 1784 was true of Neshannock fifteen years later: "Pittsburgh is inhabited almost entirely by Scotts and Irish who live in paltry log houses and are as dirty as in the north of Ireland, or even in Scotland." But neither Pittsburgh nor Neshannock needed any man's defense. The inhabitants of both places were inwardly virile enough to take care of themselves, and could smile on the frailties of their fastidious critics. Time has proved it so. Very few communities have equalled Neshannock in the number of men and women sent out to teach the rest of the world how to live.

While the men were slowly changing the coarser arboreal garments of their lands to the finer textures of grain fields and verdant pastures, the women were reclothing their families and ornamenting their homes. When the "second cabin" or "best room" was added, the pegs on its walls gradually accumulated garments of wool and fine linen; and the beds in the corners became things of beauty and cumulous softness.

For a few years it was not uncommon to see men who were clothed in deer-skin breeches, deer-skin hunting shirts, squirrel or coon-skin caps, and deer-skin moccasins. Enoch Smith of

Salem Township persisted over time in wearing skin garments, and that to his sorrow; for Betty Moreland seeing him in the forest mistook him for the Devil. As she did not return home, a neighborhood search was made, and after some days she was found—devoid of reason.

Deer-skin breeches had to be made with care and with due regard to the grain of the hide. If badly cut, they had an extremely disagreeable way of contracting in various places, and especially of shortening and tightening themselves about the legs. Moccasins, however, were easily and quickly made. The simplest style was that made from a "T-shaped" piece of hide. The very long arms of the "T" were folded together and stitched at the heel as high as the ankle, leaving flaps to be bound around the legs. The pole of the "T" was then folded up over the foot and united with a thong in a gathered seam. In very cold weather, moccasins were sometimes stuffed with deer hair or other warm material.

The most common material for clothing was linsey-woolsey, or cloth having a linen warp and a woolen woof; and the most popular color was blue. With alum as a mordant, various colors were produced from indigo, copperas, walnut hulls, butternut bark, hickory bark, oak bark, peach leaves, and madder; the latter being cultivated in gardens for this purpose. The beautiful and cheap aniline dyes slowly evolved from 1826 onward did not come into use until after the days of homespun clothing.

The deer-skin and linsey-woolsey hunting shirts were slowly supplanted by the red wammus, a short, knitted, woolen jacket, that continued popular with old men until after the Civil War. Though red was long the popular color for this garment, other colors more somber finally took its place. Some men in those days were superconservative in their tastes, as some are now, and clung tenaciously to a particular color, form, or kind of clothing. Several citizens of Neshannock were not separated from their buckskin garments until death stripped them. Billy McMillan would have no wammus but a red one, and Doctor Samuel Wilson could have changed his skin as easily as his "tow pants." They were really knee breeches with buckles, but he persisted in having them plain in color and material. The Reverend James Satterfield kept as much of the gentleman's wardrobe as the

frontier life would permit. He was perhaps the last of those who wore braided hair. In winter, the women and girls wore home-made flannel, their frocks having long sleeves and closely fitting necks. At other times, linsey-woolsey was usually worn. Home-made handkerchiefs were the early neck ornaments, and were worn by men and women.

Flax was grown on all farms, and when mature was pulled from the ground, cured in shocks, threshed with flails, watered by spreading on the grass for two or three weeks to loosen the fiber, and fired by placing on racks over a fire to restore the brittleness of the stem. It then went to the brake which shattered the stem and loosened the fiber. Next the scutching knives removed the broken stems or shives; and, lastly, the hackles further cleaned it and separated the tow from the fine flax. Tow was used for coarse cloth, and the fine flax for the best grades of linen. Each family did its own spinning, and some had looms for weaving. After supplying the necessary bedding and clothing for the family, each woman began to exercise her skill in producing ornamental as well as useful articles. The "bird's eye" linen table cloth was perhaps the acme of this ambition.

For twelve years or more, wool was carded on small hand cards held on the lap, but later it was picked and cleaned and sent to the nearest mill for carding. Time was saved in this way, but the spinning and weaving were still done in the homes. It appears that Septimus Cadwallader of Mahoning Township had the first carding machine in Mercer County. He was operating this and a flax-seed oil mill in the fall of 1811. In 1812, Thomas Fisher started a much better mill in Neshannock Township. Both of these mills were patronized by members of the Neshannock Church.

To prevent shrinking, it was necessary to full all flannel before making up. That worn by women and children was simply scoured, or washed in soap-suds, but "thick cloth" for men's clothing had to be shrunk to four-fifths of its length. This was done by saturating the cloth with hot soapy water and then kicking or beating it. Fulling mills began to appear in 1808. Benoni Tuttle of Sandy Creek Township erected one in that year, and Matthew Hartford of Shenango Township in

the year following. John Shearer of Mahoning Township erected one about 1811.

Hats and caps were home-made; and so were bonnets. Hats were made of braided straw or leatherwood bark, five or seven straws to the braid. Caps were made of skins or cloth, and sunbonnets of linen; usually the coarse linen made from tow.

Moccasins were not worn by everybody, but were worn a great deal by some persons even after shoes were easily obtainable. Some people kept them for house wear, certainly as late as 1821, but they passed out of use with the disappearance of deer and the arrival of the cobbler and the tannery. Robert Bowman of Neshannock Township had a tannery as early as 1800, and James Gealy of Cool Spring started one almost as early. Abner Gibson, a member of the Neshannock Church, started a small tannery in 1810, but his was perhaps the eighth or ninth in the county. About as soon as the tanneries began producing leather, peripatetic cobblers, carrying bench and tools, visited every home for the purpose of making and mending boots and shoes. The farmer furnished the leather and thread, and blocks of dogwood for pegs. Children always hailed the arrival of the cobbler with delight, and watched intently every motion of cutting, sewing, and pegging. Pegging was invented about 1818.

The children and many women went barefoot through the summer. Men being exposed to greater dangers did not often run this risk. Even as late as 1860 an occasional young woman of the best class could have been found barefoot about her own home. Now, only the poor are allowed to know the delicious luxury of bare feet. It was common from the beginning through a period of forty years for young women when walking to church to carry their shoes. At some convenient private spot near the church their feet were dressed, and at the same spot their shoes were removed again for the return journey.

Though all garments were made in the home, they were of such plain construction that the sewing problem was very simple. However, as the drudgery of pioneer life subsided, women began to burden themselves anew with needle work; and when the sewing machine ripened into a practical invention and reached Neshannock in the sixties, they burdened themselves still more. Instead of using the machine as a labor-saving

device, they simply multiplied their labors. The knitting needle kept three generations busy, from the grandmothers down to the children. The spare moments of night and day were taken up in producing socks, mittens, and wammuses for large families. When machine-made clothing became cheap and abundant, knitting ceased to be a part of the domestic curriculum. Thrifty grandmothers then plead in vain with the rising generation to be industrious in the good old way.

CHAPTER VI

SOCIAL AND INTELLECTUAL ENJOYMENTS

Rejoice before Jehovah thy God in all that thou puttest thy hand unto.—Deut. 12:18.

THE SETTLER was remarkably utilitarian in his sports. His best times were invariably associated with some useful work. He met with his neighbors to erect a cabin for a new settler, and believed that he had two days of true sport. He toiled like a Trojan at the log-rolling when his neighbor enlarged a clearing; and he gladly accepted invitations to wood-choppings, rail splittings, and barn-raising, expecting as his reward nothing more than a day of jolly fellowship and an evening with the members of the quilting-bee that purposely assembled on the same day. On all these occasions the younger men always indulged in practical jokes, and usually in competitive sports; such as running, jumping, and wrestling.

The women also turned the social instinct to good account by giving quiltings, apple-parings, scutching parties, and fulling parties; and the young people made the task of education a pleasure by organizing singing societies and holding spelling matches, or spelling-bees, as they were more rarely called.

Because we fail to keep in mind the permanent character of human nature the pendulum of judgment swings too wide when we undertake to comment on the past, and we get extreme views of goodness and wickedness, strength and weakness, comfort and hardship. It should not be forgotten that the "good old times" were abundantly alloyed with trouble. Bitter quarrels arose in sport and business, and many a fight grew out of fun and frolic. Even the singing society suffered from both rowdiness and over-sensitive feelings. The pioneer was as crude in his methods of quarreling as in his methods of farming, and occasionally a very bitter dispute was settled by fighting. If the contestants were men of equal strength and stubbornness they were very likely to indulge in acts of extreme barbarity; such as gouging the eyes, biting the nose, ears, or fingers. Tradition has preserved the names of several rowdies, bullies, and fighters—and with tradition they shall be left. It is enough to know that some of these men called down upon themselves

and their posterity the awful judgment pronounced in the Second Commandment.

Horse-racing

The two forms of amusement most popular with the less serious part of the population were horse-racing and dancing. These furnished the opportunity that is perpetually sought by the frayed edge of humanity to destroy itself. Both became so objectionable that thoughtful citizens and the church unhesitatingly denounced them.

For many years all horse-racing was done on straight level pieces of country road. Crowds of men, women, and children assembled for the sport, and the business that went with it. Often these races were held on Sunday. Crowds that were willing to desecrate a holy day of course felt no compunction when committing other sins. Profanity, gambling, drinking, quarrelling, and fighting were therefore the regular accompaniments of the horse-race. The practice grew so obnoxious, and young men became so rapidly inoculated with false ideals that the Church warned its members to keep away from all races at all times lest their presence should seem to sanction the attendant evils. In August, 1832, two members of the Moorfield Church halted to witness a race that took place on the state road near the home of Mr. Fruit. The session of the church hearing of it called them up for discipline. The men resented the action and appealed to the Presbytery. Their case came up on January 8, 1833. The Presbytery approved the action of the church and severely denounced the sport that had made the action necessary.

Dancing

Dancing, like horse-racing, lacked the utilitarian features of such sports as huskings, scutchings, and spellings, and therefore became an encouragement to dissipation and vice. Its tone was determined by the dissolute and insincere, who were its ardent advocates, and who used it as an appeal to their baser natures. The objects and ideals of the dance in those days differed so widely from those of the church that the church for the protection of its members and the safety of society in general was forced to adopt rules and exercise discipline of a very strict character.

Military Drills

In connection with dancing and horse-racing should be mentioned the military drills that followed the War of 1812. Many parents dreaded the "training days" that aimed at patriotism but culminated in dissipation. Many would-be soldiers never achieved any greater distinction than that of languishing in the Mercer County jail.

All the while, however, there were young men and young women who like David could have said "My heart is fixed," and who, therefore, were unharmed by temptation and unhurt by custom. The predominance of this class gave the community its moral tone and prepared the heritage of honor in which it now rejoices.

Huskings

The wholesome sports of the first half century were brought in from the older settlements. The descriptions of them given here were obtained from men and women who had participated in them, and care has been taken to avoid the mistake too often made of including features that were peculiar to other times and other parts of the country.

For many years huskings were the most popular occasions with the young people. The excitement and the opportunity for wit and rough fun were more continuous and abundant than in any other sport. When corn was husked from the standing stalk or the shock, the work was done by men; but when the ears were pulled, and husked in some shelter, as on a barn floor, the young women took part also. It was this last method that was most commonly known as a husking. The pulled ears were heaped in two equal piles, and the invited neighbors selected two captains, who in turn selected their huskers. The huskers consisted chiefly of young people, who in those days of large families outnumbered their seniors.

At a signal, the two companies began husking furiously, each determined to finish its heap before the other. Humorous remarks were bandied back and forth, and many playful pranks enlivened the contest. If either company thought it was falling behind, some of its members were almost sure to conceal unhusked ears among the husks or elsewhere, or else did its work imperfectly. As the piles diminished, the older people

gathered around intensely interested in the issue. At the same time, the huskers increased their speed to the utmost, conversation almost ceased, and nothing could be heard but the rustling of husks and the tap, tap, tap of falling corn. After a brief period of silent intensity the end came, and the winning side caught up its captain with shouts and calls, and tossed him time after time into the air. Meanwhile, the young men who had found ears of red corn pursued the fleeing maidens to claim the kisses to which their finds entitled them.

These contests were always followed by a feast, which included one or two fresh hams, roasted and bestuck with pepper balls. After the feast the living-room was cleared for the young people who played various games until a late hour.

When the husking was done in the field by the men, the women assembled at the house for other work, or to prepare and serve the evening feast, and to share in the pleasures that followed. On these occasions, a young man finding red corn could claim the privilege of kissing one of the "cooks." However, while continuing in the field he had to guard his token of privilege with great care or lose both corn and kiss. Tradition fails to mention any dissatisfaction with this custom on the part of the men, but it does state that some young women were at least disappointed with the way it worked out for them.

Scutchings

The scutching frolic was less exciting than the husking; more thought had to be given to the work, and fewer persons took part in it. A feast and games usually followed. The scutching instrument consisted of a board standing on end, two and one half or three feet high; and a broad bladed double edged paddle or scutching knife, made of wood. Two sizes of the knife were used; the heavier by men, the lighter by women. The flax stems having been broken in a previous operation were held with the left hand in "grips," or "hands," or "hanks," on the top of the scutching stand in such a manner that they rested against the side of the board. The operator then dealt the flax light glancing blows that tore away the shives or broken bits of stem.

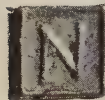
When a scutching party was sufficiently large, two captains were chosen, and competing sides were organized, being composed of couples; but if the number was small, the couples com-



THE OLD SPRING AS IT APPEARED IN 1900

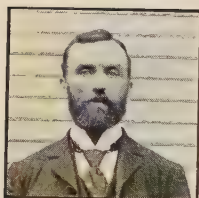
(Left to right) Thomas Peiter, J. Henderson Thompson, John C. Bell, Robert Porter.

(Page 118)



Communion token,
exact size

(Page 121)



DEACONS, 1900

John W. Fulkman
Joseph Anderson
Benton R. Wilson Adam Wilson

John Riblet
Harry Moore
S. Carl Ferver Robert H. Dick

peted singly. At a signal, each young man seized a regulation handful of broken flax "straw," and scutched it to a certain fineness. He then passed it to his partner who with her lighter knife finished the work and laid the handful of fibers to one side. Twelve handfuls made a "dozen"; and the side or couple having the most dozens was the winner. The dozens were afterwards put together in "bundles," which were stored away for the grandmothers or others to hackle and spin at their pleasure.

Fullings

The fulling frolic appealed most forcibly to the hobbledehoyos permitting them great abandon in the expenditure of energy. Woolen goods could not be made up until properly shrunk. This was particularly true of cloth intended for men's clothing. The amount of shrinkage in homespun wool was very great, and unless taken up would speedily cause the ruin of a suit. The cabin floor being cleared, a number of young men seated themselves in two rows facing each other, and a few feet apart. When chairs were used instead of benches, the chairs of each row were tied together with plow lines to prevent slipping and spreading. A web of flannel was then thrown on the floor in front of the young men, who by this time had bared their feet and rolled their trousers to the middle of their thighs. The young women of the party then brought in buckets of warm soapy water with which they saturated the flannel. The two rows of boys then began kicking the cloth towards each other, no one being allowed to move from his seat or to stand. Fast and furious the contest raged, each side trying to force the cloth into the laps of the other. The young women came with more water and soap, and often playfully applied it a little too hot for comfort. The suds generated in the contest foamed and swelled, spread over the floor, bespattered the men, and even the walls and ceiling. As might be expected, even the young women did not escape. The side that succeeded in forcing the cloth into the laps of the other was the victor. Hence the saying, "Make him take the cloth!" The hands were not used except to hold to the chairs or benches.

The strong soapy water had a remarkable bleaching and shriveling effect on the feet and legs of the young men, so that they looked as badly fullled as the cloth.

Weddings

Omitting all mention of the many harmless non-utilitarian and minor sports enjoyed by both young and old, the festivities of the wedding may be noted last. These festivities had certain local characteristics, but in the main were borrowed from older communities. Very rarely were the wedding bans published in the Neshannock Church. The custom was falling into disuse when the church was organized. Neither the ecclesiastical nor the civil law required it, and the frontier was not the place likely to perpetuate it. When any one requested a proclamation, the clerk of the session made a simple solemn statement before the congregation that a purpose of marriage existed between two persons whom he named, and that his announcement was the first, second, or third. Any one knowing a just reason why the parties should not marry was expected to report it to the proper authorities. At its April meeting in 1812, the Presbytery of Erie attempted to revive the publication of marriage bans, in accordance with a resolution passed by the Synod in the preceding year; but the resolution failed, and a once honored custom was allowed to perish.

On the wedding day a company of young men assembled on horseback at the home of the bride, and at a predetermined hour galloped forth to meet and escort the groom. The return journey was always wild and hilarious; and very often it was made dangerous by the rash and foolish acts of rough or intoxicated men, who were sure to attach themselves to such a company. In addition to the indiscreet members of the escort, there were usually a number of outsiders; boys and young men, who bent on fun or feeling the pangs of some real or imaginary slight, concealed themselves along the road and fired guns to frighten the horses. Fortunate was the man whose wedding day passed without annoyance or accident. Patrick Wilson, one of the early members of the church, once met a company of escorts whose conduct so inflamed his indignation that he ventured to rebuke them. Instantly several men dismounting, surrounded him and demanded that he state what right he had to reprove them. Fearing bodily harm, he excused himself by saying, "I am afraid Ebenezer Byers will be thrown."

A feast always followed the wedding ceremony, and the guests afterwards found various ways of enjoying themselves. Usually,

on the next day the groom returned with his bride to his home, where another feast was given to invited guests. This was called the infare. Before the days of suitable vehicles the journey was made horseback, and the bride and groom were accompanied by an escort of young men and young women, also on horseback, who made the most possible out of the occasion for their own enjoyment, but refrained from the follies of the groom's self-appointed escorts. Gradually as the buggy and carriage came into use, some of the prettiest customs of the rural wedding ceased to be observed.

Notwithstanding the many overdrawn stories about wedding fees, the ministers of Neshannock usually received money for performing a marriage ceremony. At first the standard fee was one dollar, with exceptions of more or less. By 1820 an upward tendency was noticeable, and in 1826 two dollar fees were numerous. From 1826 to 1834 they ranged from one dollar to five dollars; two and three being common; four and five, rare. After 1820, one dollar thirty-seven and one half cents was a frequent fee.

The social life of Neshannock began easily and naturally. Many of the early families were bound together by marriage ties before their immigration, and these ties were rapidly multiplied afterwards. Simon Van Orsdel's wife, Anne, and William Hodge's wife, Jane, were sisters of James Quigley. Esther Rambo, Martha Gibson, Sarah Mitchell, and Elizabeth Byers were sisters of Patrick and Samuel Wilson. Patrick Wilson married Rebecca Moorhead whose sisters were Martha Hamilton, Nancy Craig, Elizabeth Gibson, Mary Gibson, Sarah McMillan, Rachel Pollock, and Lydia Marquis. With such chains of relationship even the forest could not be lonely.

Writing

It would be very unjust to leave the impression that the pioneers found all their pleasure in physical activities. There were a few then, as there are now, who found their keenest enjoyment in satisfying the wholesome desires of the mind—an enjoyment surpassing all others; but as incomprehensible to the devotee of the barn dance of that day as it still is to his successor.

The majority of the pioneers around Neshannock had some

education. The signatures of many of them still exist showing cases of an easy command of the old-time goose-quill pen or the old-time genuine "lead" pencil. Letters and other bits of writing have been found showing that a number of men and women had a good knowledge of spelling and composition; and a few well worn books have been preserved by several families, showing what had been read by their ancestors. Of course, very ignorant people who could neither read nor write were scattered over all the region. The signatures of some of them still exist, and consist of an "X" or a scrawled line.

For many years the means of gratifying the demands of the intellect were far from abundant. Paper for writing was not necessarily scarce at any time, but was not conveniently obtained. The first paper-mill west of the Allegheny Mountains was established by Johnson and Sharpless on Redstone Creek in 1797 in what is now Fayette County, Pennsylvania, just when the settlers were hastening toward Neshannock. Scarcity of paper was not the reason for reduced and crowded handwriting, as some persons have claimed, except when people were improvident, or for some other reason that might exist today as well as then. James Satterfield crowded his sermon notes into small space for convenience in carrying. These notes were in little booklets, that were stitched with linen thread. One of them measuring three and one-eighth inches in length by two in width had 150 words on a page. Another measuring three and seven-eighths inches by two and five-eighths had 260 words.

Books

Books could not have been numerous for many years. The Bible and a few Psalm books were found in religious homes, and a few works by unbelievers in other homes; infidelity being somewhat popular and noisy at that time. The Minutes of the Presbytery of Erie cast a little light on the nature of the reading done by the Neshannock congregation. At its meeting in April, 1803 at Rocky Spring, the Presbytery sent up a request to the General Assembly for a donation of books for circulation in its various congregations. The Assembly met in May, and granted the request in the following words: "For the spiritual edification of the numerous poor and ignorant persons in that place who are perishing for lack of knowledge." At its June

meeting the Presbytery learned that its request had been granted, and that the following books would be forwarded to them: Twenty Bibles, forty Dodridge's "Rise and Progress," thirty Janeway's "Token for Children," eight Russell's "Seven Sermons," eight Boston's "Crook in the Lot," and eight Willison's "Sacramental Meditations." These books were distributed at a meeting of the Presbytery on October 18, 1803, each minister being held responsible for those placed in his hands. The Bibles were to be given to the poor, but the other books were to be passed around through the congregation, subject to the recall of Presbytery. Neshannock received four Bibles, three Janeways, two Dodridges, one Russell, and one Boston. Its first circulating library therefore contained seven volumes.

By order of the Synod of Pittsburgh on October 4, 1811, certain books and pamphlets, the names of which were not given, were distributed to the presbyteries. Neshannock of course received its share. On another occasion the Presbytery of Erie solicited Bibles from the Bible Society of Philadelphia, and learned at its meeting on April 13, 1813, that one hundred had been granted. The Reverends James Satterfield and William Wick, who had been appointed the committee on distribution, reported at the October meeting that their duty had been partly performed. Neshannock shared in this distribution also. A year later, however, Neshannock was itself aiding in the distribution of literature. The Pittsburgh Bible Society, whose constitution was dated March 22, 1814, secured the following subscriptions in the Neshannock and Hopewell congregations: Two dollars each—William Wood, "P. D.," Hugh Henderson, Robert Wallace, and Samuel Wallace; one dollar each—Alexander Anderson, William McMillan, James Coulter, Thomas White, Isaac Davidson, Edward Hanna, Jr., William Brackenridge, Archibald McNair, and Charles Gilkey.

In later years the colporteur rendered valuable service in the community by selling and giving books for the use of young and old. On June 19, 1850, the Presbytery of Beaver requested the members of its churches to receive cordially the colporteurs sent out by the Synod to visit them.

Books could have been purchased in Pittsburgh ten years before Neshannock was organized. The "Gazette" office announced in 1787 that it had the following books for sale:

"Pocket and school Bibles, spelling books, primers, dictionaries, English and Dutch almanacs, books of religion, history and fiction." In 1798, John C. Gilkison opened a book and stationery store, with a circulating library containing "books of instruction and entertainment." He died in 1800, and Zadok Cramer purchased his business, adding to it bookbinding and blank books. The circulating library soon accumulated eight hundred volumes, and was the origin of the Pittsburgh Library Company. In 1813, after Cramer's death, this company was merged with another. Some of their books are known to have gotten beyond the limits of the city.

The average rural pioneer was usually fully satisfied after he had purchased for his children a "New England Primer," a spelling book (Dilworth's or Webster's), and a New Testament; the latter being the reader of that period.

Almanacs

Mention of the almanac can not be neglected. It long played a vital part in the entertainment and education of the people. Many varieties were issued by many publishers. The "Pittsburgh Gazette," issued the "Pittsburgh Almanac or Western Ephemeris" in 1788, and later, Zadok Cramer began a series with the year 1801. The latter became very popular, and was the favorite in Neshannock. His issue for 1803 was much enlarged, and contained a number of attractive literary selections. Its success led in 1804 to the publication of the "Magazine Almanac," along with the smaller one which he called the "Common Almanac." Cramer's almanac finally came into the hands of Professor Sanford C. Hill, who continued it as a dignified and useful publication. Its short spicy paragraphs on moral, religious, and other subjects made it an authority that was often quoted. No book was so thoroughly and widely read as the almanac. It hung by a homespun linen thread on the wall of nearly every home, and was often treasured long after its year of usefulness.

Newspapers

Newspapers were available from the beginning. There were nine such publications in the State of Pennsylvania as early as 1775; but none west of the Allegheny Mountains until July 29, 1786, when the first issue of the "Pittsburgh Gazette" ap-

peared. The first paper within easy reach of the Neshannock pioneers was the "Western Press" of Mercer, edited by Jacob Herrington. Its first issue appeared on February 11, 1811. Like the "Pittsburgh Gazette," it had a steady and useful career. Erie and New Castle were not so successful in their journalistic ventures as Pittsburgh and Mercer. The "Mirror" of Erie was started in 1808 but expired after about three years. The "Register" of New Castle appeared first in December, 1826, but suspended publication after a struggle of two years.

The first periodical published in New Wilmington was the "Westminster Herald." It appeared in 1855 under the management of George C. Vincent and H. J. Murdock, but after two years was removed to Pittsburgh. The "New Wilmington Globe" began its career in 1880 under the proprietorship of J. A. Linger, and the editorship of William Orr.

It is known that the "Weekly Recorder," issued first in Chilli-cothe, Ohio, on July 5, 1814, was read by several members of the Neshannock congregation. They must have had almost the first number; but whether they were subscribers is not known. John Pomeroy was certainly a subscriber a little later, and took a great interest in the paper. The "Recorder" was removed to Pittsburgh in 1822, and reappeared in February of that year as the "Pittsburgh Recorder." After half a dozen changes in name and management it appeared on March 10, 1860 as the "Presbyterian Banner," under which name it grew dear to thousands of households.

In 1816 the Reverend Timothy Alden began a sober publication at Meadville, Pennsylvania, which he called "The Allegheny Magazine." It ceased at the end of one year for lack of support. His subscription list contained names similar to some found in Neshannock, but identification from the data discovered is impossible.

Mail

Intimately associated with the intellectual pursuits of the community were the mail facilities. The first postoffice within easy reach of Neshannock was established at Mercer on the first day of July, 1805. Though ten miles from the heart of the congregation it met every desire for convenience. The nearest previous offices were at Fort McIntosh, at the mouth of the

Beaver River, and at Pittsburgh. Any responsible person having business in those places lifted the mail belonging to his neighbors and delivered it at his earliest opportunity.

The first post route from Philadelphia to Pittsburgh was set in operation in the fall of 1786, and for nine years the mail was carried on horseback. In 1805 a stage line was established, delivering mail twice a week. In 1806 a weekly mail was started between Pittsburgh and Erie by way of Mercer, and was carried on horseback until 1821, when improved roads permitted the use of the stage coach. In 1818 semi-weekly mails arrived in Mercer. The postoffice at New Castle was established in 1812 and that at New Wilmington on January 14, 1828. John Carnahan, a member of the Neshannock Church, was the first postmaster at the latter place, though he served but a few months.

It should not be forgotten that for a long time the church was the center of the community, and that in a clandestine way it was used for many other purposes than a place of worship; one of which was the distribution of mail. Neighbors who brought mail from Pittsburgh or Fort McIntosh, or later from Mercer distributed some of it at the church. Though the custom was regarded as a breach of the Sabbath, no notice was taken of it until mail grew abundant, and it was seen that whole families were made inattentive in the services by the receipt of a letter. The edict then went forth that no more mail should be distributed on the Sabbath. The annoyance abated somewhat, but letters were still passed around secretly.

Letters consisted generally of a properly folded and sealed sheet of paper, bearing an address on the outside and having the message folded within. Neither stamp nor envelope was used before Neshannock was forty years old. The rate of postage at that time varied from eight cents to twenty-five cents according to the distance a letter had to be carried.

CHAPTER VII

THE ENTRANCE OF THE GOSPEL

So as to preach the gospel even unto the parts beyond you.

—II. Cor. 10:16.

THE GREAT ecclesiastical organization of the Presbyterian Church in the United States of America as we know it today had a very simple beginning and natural development. First, a few churches came into existence, then ministers who had been ordained abroad began to confer with each other, and even to instruct and ordain other men. Eventually, in 1706, the first presbytery was formed. It never had a name, but for convenience has been called the "General Presbytery," because it covered the whole field of labor and was the highest judicatory of the church. A common beginning for its minutes was, "At a presbytery held in Philadelphia," or, "At a presbytery held in New Castle." Later, as the term presbytery began to convey the idea of a permanent body, the definite article "the" occasionally took the place of "a." It was customary also to write, "the last presbytery" instead of "the last meeting of Presbytery."

On account of the expansion of the church and the long distances traveled by ministers and elders, the Presbytery at its meeting in September, 1716, subdivided itself into three presbyteries and constituted itself a synod. It also invited the ministers of Long Island to constitute themselves into a fourth presbytery. These presbyteries, unlike the parent, adopted distinguishing names at once; but the Synod was simply "a synod," and continued so for nearly thirty years. Even then it did not name itself. A schism occurred in 1745, and the seceding body called itself "The Synod of New York," and referred to the original organization as "The Synod of Philadelphia." This name was afterwards used in Synod's Minutes and when the reunion took place in 1758, the two names were joined and officially adopted. Because the Synod for nearly three-quarters of a century included the whole church and was its highest judicatory, it has been called the "General Synod."

By 1785, the growth of the church was such that the Synod began to prepare for subdivision and the organization of a higher court, to be called a "General Assembly, Synod, or Coun-

cil." Final action was taken in May, 1788, so that immediately on adjournment four synods instead of one would exist; namely, the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The new judicatory was called the General Assembly of the Presbyterian Church in the United States of America, and its first meeting was fixed for the third Thursday of May, 1789, in the Second Presbyterian Church of Philadelphia. Thus the development of the four courts of the Presbyterian Church was completed only a little while before the organization of the Neshannock Church.

Presbyterial Relations

The General Synod, or the Synod of New York and Philadelphia, erected the Presbytery of Redstone in 1781, and assigned to it all the ministers and congregations west of the Allegheny Mountains. This presbytery, by the synodical subdivision made in 1788, fell to the Synod of Virginia, which in 1793 erected the Presbytery of Ohio from that portion of it lying west of the Monongahela River and a line running northward from its mouth to Presque Isle on Lake Erie. It was under the fostering care of the Presbytery of Ohio and the Synod of Virginia that Neshannock began its infancy. But numerous subsequent rearrangements of territory put it under the care of other synods and other presbyteries. Since it will be necessary to refer to all of them, a few explanatory facts about each must be given.

The first change in presbyterial relations is indicated in the following minute:

At a meeting of the Synod of Virginia held at Winchester October 2, 1801, at the unanimous request of the members present from the Presbyteries of Redstone and Ohio, the Synod did, and do hereby, erect the Reverend Messrs. Thomas Hughes, William Wick, Samuel Tait, Joseph Stockton, and Robert Lee together with all the congregations north and northwest of the Allegheny and Ohio Rivers unto the place where the Ohio River crosses the western boundary of Pennsylvania into a separate presbytery to be known by the name of the Presbytery of Erie.

The new presbytery held its first meeting at Mount Pleasant on the second Tuesday of April, 1802. The Reverend William

Wick, former pastor of Neshannock, preached the opening sermon and presided until a moderator was chosen. The Reverend James Satterfield, who had been installed at Neshannock a few weeks before by the older presbytery, was received on certificate. About six weeks later, or on May 28, 1802, the Synod of Virginia was itself divided into three parts by the General Assembly, forming the Synod of Virginia, the Synod of Kentucky, and the Synod of Pittsburgh. The latter embraced the Presbyteries of Redstone, Ohio, and Erie, or the territory between the Scioto River and the Allegheny Mountains, and north of a line running eastward from the mouth of the Great Kanawha. It held its first meeting on the last Wednesday of September, 1802.

In April, 1807, the Presbytery of Erie sent up a request to Synod to erect a new presbytery from parts of Erie and Ohio, to be called "Harmony." No change was made, however, until the next year, when additional agitation led the Synod to take the following action, as recorded in the Minutes of the Presbytery of Hartford:

At a meeting of the Synod of Pittsburgh, October, 1808, a committee to whom was referred a memorial from the Ecclesiastical Convention of New Connecticut, reported, that they were of the opinion that the welfare of the church and the interests of religion might be promoted by the erection of a new presbytery, bounded by a line to begin at the mouth of Big Beaver Creek and thence up said creek and up Neshannock to the mouth of the Little Branch; thence northerly to the mouth of Walnut Creek on Lake Erie; thence along the lake to the west line of New Connecticut; thence south and east, along the lines of New Connecticut to the Tuscarawa branch of the Muskingum; thence in a direct line to the Ohio River, at the mouth of Yellow Creek; thence up the Ohio unto the place of beginning: including the Rev. Messrs. Joseph Badger, Thomas Hughes, William Wick, James Satterfield, Nicholas Pittinger, Benjamin Boyd, Clement Valandingham, and Johnston Eaton; and all the congregations that are, or may be, within said bounds, to be known by the name of the Presbytery of Hartford. The Synod received, approved, and adopted the report, and appointed this Presbytery to meet at Hartford on the second Tuesday of November next; and the Reverend Thomas E. Hughes to open presbytery with a sermon, and preside until a new moderator be chosen.

In 1814 the Presbytery of Grand River was formed from the

northwestern part of Hartford, carrying away the town that gave the latter its name. The name Hartford was used, however, until 1833, when at the request of the Presbytery it was changed to "Beaver." Boundary discussions were frequent in presbytery, and one in particular was extremely confusing to Neshannock. A Presbyterian church had grown up at Clarksville and desired recognition by the Presbytery of Beaver; but that body was not sure that its boundary would include the church. It therefore on June 23, 1835, petitioned the Synod of Pittsburgh to locate more definitely the line separating it from the Presbytery of Erie. But other boundary problems were about to arise that would involve this one, and Synod's final answer was not made until October, 1838. It then erected the Presbytery of Lisbon from the portion of Beaver lying in the State of Ohio, and limited Beaver to that portion of Beaver County lying north of the Ohio River. The churches of Neshannock, Clarksville, and West Unity were set over to Erie.

From this time onward for nine years Neshannock became a bone of contention. The two Presbyteries did some harmless growling, and Synod applied its switch. On January 7, 1842, the Neshannock Congregation appointed William M. Francis and Malcom McComb a committee to draft a memorial and present it to the Synod of Pittsburgh requesting reinstatement in the Presbytery of Beaver. For some reason this action was rescinded at the next annual meeting, but the various agitations of the question led Synod to restore the church to its former connection; and it was enrolled on October 21, 1845.

This action should have terminated the matter, but the Presbytery of Erie still retained the name of the church and of its pastor, the Reverend Absalom McCready. It also appointed a committee to prepare resolutions for presentation to Synod. This committee made its report on April 23, 1846. Its resolutions, nearly two pages in extent, complained that Synod had no right to transfer the Rev. McCready, the request for transfer being his own, and the change being unsought by either Presbytery. These resolutions were laid before the Synod by the stated clerk, but that body declined to reverse itself. The Presbytery thereupon appointed another committee to report on Synod's action. This report was made on April 7, 1847, and covered six pages of the records. It contained a vigorous dissent

from the action of Synod, which of course came under the eyes of that body when the records were examined by it. Synod approved the Minutes, but made an exception of the report. This closed the incident, and Neshannock and its pastor remained in the Presbytery of Beaver. For nearly two years the name of the church had been carried on the rolls of two presbyteries.

The Presbytery of Beaver suffered a number of expansions and contractions until, under its present name, it embraces but little more than Lawrence County. In July, 1870, shortly after the reunion of the Old and New School Assemblies, Synod, on the recommendation of its Reconstruction Committee, changed the name of the presbytery from "Beaver" to "Shenango." Many years later the old name Beaver was taken up again by a new presbytery embracing that part of Beaver County lying north of the Ohio River.

Neshannock, therefore, has been under the supervision of the following synods and presbyteries: The Synod of Virginia, from (1788) to 1802; Pittsburgh, 1802 to 1854; Allegheny, 1854 to 1870; Erie 1870 to 1881; Pennsylvania, 1881 to the present. The Presbytery of Ohio, from (1793) to 1801; Erie, 1801 to 1808; Hartford, 1808 to 1833; Beaver, 1833 to 1838; Erie, 1838 to 1845; Beaver, 1845 to 1870; Shenango, 1870 to the present.

Ministerial Prospectors

The General Assembly at its very first meeting took up the problem of its frontier work and passed the following resolution: "That the state of the frontier settlements should be taken into consideration, and missionaries sent to them to form them into congregations, ordain elders, administer the sacraments, and direct them to the best measures for obtaining the gospel ministry regularly among them." The Assembly then requested each of its four synods to furnish names of persons well suited for mission work. The first missionary thus appointed whose itinerary included the new region west of the Allegheny River was Jacob Cram, whose tour was to be made in September and October, 1796. The next was Asa Dunham, who was to begin a tour about the middle of June, 1798, including the settlements adjacent to Lake Erie. John Patterson was ordered to set out about the first of the following August and to follow over the same course. A part of M. Cram's duty was to gather information for the use of the Presbyteries of Redstone and Ohio. He

must have found the region alive with prospectors, and men who were starting their fires for settlement, but he arrived at a most inopportune moment for organizing churches. The other two men, however, were most likely organizers; but the records made of their work are too brief to be enlightening.

The Synod of Virginia was doing organized mission work before the General Assembly came into existence, and was afterwards granted permission to continue its work independently. In the fall of 1796 it placed the Reverend Thomas Marquis on its Board of Missions. Mr. Marquis was a member of the Presbytery of Ohio, and that body about the same date, October 25, 1796, appointed him and the Reverend John McMillan to supply "on the northwest of the river Ohio on the second and third Sabbaths of November."

This was a missionary tour in connection with Synod's activities, and the men visited regions where they had acquaintances who had gone out in great numbers from the older settlements a few months before. They traveled as other missionaries had to travel, carrying camping outfits and food. Whether significant in this connection or not, it is at least interesting to note that Samuel Marquis, a kinsman of the Reverend Thomas Marquis, and William McMillan, a son of the Reverend John McMillan, settled later at Neshannock and became members of the congregation.

No churches were organized in this region in 1796, but some of the centers of population were visited and arrangements were made for organizing churches in 1797 and later. If a definite statement were required concerning the sites selected by these two men, and the places where they held conferences on the fourteenth and twenty-first of November, 1796, the only names that could be given would be Forks of Big Beaver, Mt. Pleasant, New Salem, and Beavertown. But there was no record made of these names at the time, and the only facts known about the tour are that it led through settlements where the ministers had acquaintances; that the weather became very cold before they reached home; and that many settlers visited by them were returning to the older communities for the winter. However, the names do appear soon after in presbyterial records, and leave no reasonable doubt that they refer to the places visited by the Reverends Marquis and McMillan.

The First Churches

On April 25, 1797, the Presbytery of Ohio, then in session in the Chartiers Church near Cannonsburg, Pennsylvania, received a request for supplies from the Forks of Big Beaver. In response to this request, the Reverend John McMillan was appointed to preach at that place on the third Sabbath of the following June. Most of the settlers had their families with them by that time. In a secular sense, the term "Forks of Big Beaver" referred to the long strip of settler's lands lying in the second and third Donation Districts; and the preaching point intended was in the western end of the strip, where New Bedford now stands. This became the Hopewell Church; which was doubtless organized by the Reverend John McMillan in June, 1797.

At its meeting on October 24, 1797, the Presbytery appointed the Reverend Joseph Patterson to preach one Sabbath at Mt. Pleasant and one at New Salem, the dates being left to his own choice. At the same time the Reverend McDonald was appointed to preach at Mt. Pleasant on the fifth of November, at Mahoning on the nineteenth, and at New Salem on the twenty-sixth. It is not at all probable that such names as Mt. Pleasant and New Salem would have been used at this date if they had not represented organized congregations. It is therefore practically certain that these two churches were organized in the summer of 1797; and probably by Mr. McMillan on his return journey from the Forks of Big River.

The name Mahoning is used generically by the clerk of Presbytery, as he afterwards uses Forks of Big Beaver and even Shenango, to refer to what was regarded as a single settlement with two preaching points. An open date, November twelfth, accompanying Mr. McDonald's appointment for Mahoning is the first clue given in the presbyterial minutes to the birth of Neshannock—it was a preaching point in 1797 associated with Forks of Big Beaver (Hopewell).

At its April Meeting in 1798, the Presbytery appointed supplies for Mt. Pleasant, New Salem, Beavertown, and Forks of Big Beaver. This is the first mention of Beaver as a preaching place. The church was organized at some time in that year.

At its fall meeting in 1798, the Presbytery licensed Thomas Edgar Hughes to preach the gospel, and appointed him to supply Mt. Pleasant on the twenty-ninth of October, New Salem on the

fourth of November, and the Forks of Big Beaver on the eleventh and eighteenth of November. It appears that Mr. Hughes spent most of the winter of 1798-1799 with these churches. It will be observed that he was given a double appointment for the Forks of Big Beaver; an appointment that indicated the existence of a second preaching place. This is the second clue to the existence of Neshannock in its unorganized state; or perhaps by this time, organized.

These evidences of the early existence of Neshannock as a preaching point were discovered after picking up a tradition in several old families that the church could not be organized for a year, because no one would serve as elder. This tradition in one instance had even taken the absurd form that the church was organized without elders. The tradition itself is supported by the fact that Robert Stevenson, one of the first two elders, did not arrive in Neshannock until early in the spring of 1798.

The First Calls

At the meeting of Presbytery on April 16, 1799, two calls were presented for the pastoral services of Thomas Edgar Hughes; one from the united congregations of New Salem and Mt. Pleasant, and the other from the Forks of Big Beaver and Neshannock. The former was accepted and the latter returned. This is the first appearance of the name Neshannock in the presbyterial records. The date of organization must therefore be placed between the spring of 1798 and April 16, 1799, with a strong presumption in favor of the early months of 1799. Unfortunately, the early minutes of the presbyteries were not as complete as they should have been. Ministers were permitted to organize churches at their discretion, and clerks recorded the names only as they had occasion to use them.

No clue has been found to the name of the minister who organized the church. All conjectures must exclude Thomas Hughes, Joseph Stockton, and Elisha Macurdy (his spelling), who have been credited in local histories with powers they did not possess. They were only licentiates when their first preaching tours were made, and could not have ordained elders for new congregations. Mr. Hughes was ordained on August 28, 1799, Mr. Macurdy in April, 1800, and Mr. Stockton on June 24, 1801.

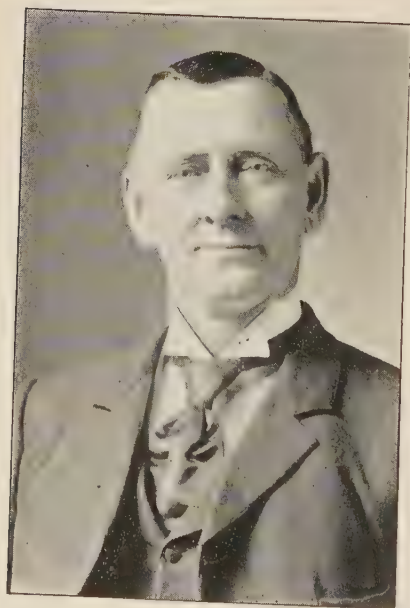
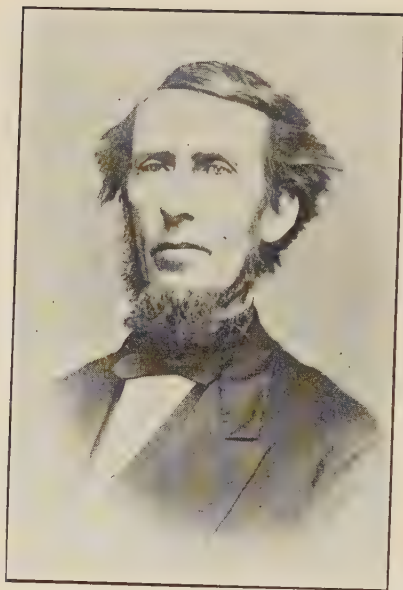
When Mr. Hughes received his two calls he was unable to



RULING ELDERS

Luke Calvin Dawson
John Elliott

Lieut. Col. M. Murray Dawson
Zachariah Donaldson



RULING ELDERS AND THEIR WIVES

The Hon. William M. Francis
James Y. Minick

Mrs. William M. Francis
Mrs. James Y. Minick

decide at once which to accept. Presbytery, therefore, appointed Mr. Snodgrass to preach at Neshannock on the seventh of July, Mr. Anderson on the eleventh of August, and Mr. Smiley Hughes on the eighteenth. Mr. Hughes was still undecided when Presbytery met on August 28, 1799, and accordingly Mr. Wick was appointed as supply for the fifteenth of September. At the October meeting Mr. Hughes announced his acceptance of the Mt. Pleasant and New Salem call. The Presbytery therefore appointed Mr. McClain to preach at Neshannock on the seventeenth of November, and Mr. Stockton on the sixth of April, 1800.

In the meantime, Elisha Macurdy, who with Joseph Stockton had been licensed on June 26, 1799, had preached at a number of places, including Neshannock and Forks of Big Beaver. Out of this itinerary came two calls that were presented in Presbytery on December 18, 1799; one from the united congregations of Cross Roads and Three Springs in the older part of the Presbytery, and the other from Neshannock and Forks of Big Beaver. Both calls were held for consideration until April 16, 1800, when the latter was declined. Disappointed in its calls, Neshannock again requested supplies, but there is no record that any were granted. However, a call was soon extended to Mr. William Wick.

The data just given shows that Neshannock was very much alive before the year 1800, the date commonly assigned for its organization. It joined in the earliest call ever made for a pastor in that great section of Pennsylvania lying west of the Allegheny River, and with its associate formed the strongest and most active religious community in the whole region. But geographically the church was unfortunate. The Shenango River, icy in winter and often dangerously swollen at other times, was a barrier between it and its sister church that caused Thomas Edgar Hughes and Elisha Macurdy to decline their calls in favor of weaker or less promising fields.

Records and Traditions

Great caution is necessary in interpreting old records and in using tradition for the determination of dates. Tradition, of course, has its pitfalls. It may supply much, little, or even no truth; but usually it has some measure of value. Often, how-

ever, a very minor fact is so emphasized that it becomes a denial of the main truth. A tradition relating to the organization of Hopewell has found its way into print, affirming that a man named Anderson preached the first sermon there under a sugar-tree in Captain Alexander Thompson's yard. A man named Anderson did preach there on a warm summer day in 1799, perhaps under a sugar-tree; but his was not the first sermon, and the yard did not then belong to Alexander Thompson. If county records are reliable, Mr. Thompson did not reach that neighborhood until a year or more later.

The early presbyterial and other ecclesiastical clerks were somewhat irregular in their use and spelling of names. The Presbytery of Ohio used the name Beavertown in its own minutes, and reported the same church as "McIntosh" to the General Assembly. Another church (now Hopewell) was called Forks of Big Beaver at one meeting and Mahoning at the next, while to the General Assembly it was reported as Shenango. Even Neshannock was sometimes called Shenango, and Forks of Shenango; and Hopewell was called Mahoning. This free locative way of referring to churches might be termed the "Indian style," in which, mathematically speaking, streams become punctual coordinates.

As a matter of general interest it may be stated here that the Catholics established the first churches in Pennsylvania west of the Allegheny River. Two are known to have existed as early as 1753 at the French military posts, Presqu' Isle and Le Boeuf. They were abandoned, of course, on the departure of the French. The first Protestant church was that established near the present site of Moravia in 1770 for the Indians by the noted Moravian missionaries Zeisberger and Senseman. But this also ceased to exist when the Indians left that part of the country.

The first Protestant church organized west of the Allegheny River for white inhabitants was Bull Creek, a few miles back from Tarentum, Pennsylvania. Tradition places its organization in the year 1793 or 1794. Its first pastor, Abraham Boyd, who was installed in June, 1802, supported the tradition by claiming it to be the oldest church in the region. But the year 1794 was a year of excitement in that settlement, and not at all so propitious for the organization of a church as the year 1793.

Besides, it was almost surely before 1794 that the Reverend James Patterson of the Montour and Raccoon Churches first visited the settlement for the purpose of preaching. It is therefore not improbable that Bull Creek was organized in the summer of 1793 by the Reverend James Patterson.

Not being able to support a pastor alone, nor to unite with any other church for that purpose, Bull Creek was neglected in the brief presbyterial records of that time. Its name finally appeared in 1799 when it was reported to the Synod of Virginia by the Presbytery of Redstone as unable to support a pastor.

Some of the uncertainties of local history may yet be cleared up by the discovery of letters, diaries, or official records that have so far escaped diligent search. On the twenty-fourth of October, 1804, the Presbytery of Erie ordered its own history to be prepared; and on April 9, 1806, gave its approval to the accomplished work. Unfortunately, the document was not incorporated in the Minutes, and has since disappeared.

CHAPTER VIII

THE FIRST PASTORATE

Pastors and teachers for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.

—Eph. 4:11, 12.

ABOUT the time of its organization, the Neshannock Church united with the Forks of Big Beaver in a call for the pastoral services of the Reverend Thomas Edgar Hughes. This call was presented in Presbytery on April 16, 1799. At the same time another call was presented by the churches of Mt. Pleasant and New Salem.

Mr. Hughes held both for consideration until the eighteenth of October, when he decided in favor of the latter and returned the former. Mr. Hughes was then thirty years of age. He was born in York County, Pennsylvania, April 7, 1769. His classical education had been received at the Cannonsburg Academy and at the College of New Jersey at Princeton, and his theological training at the Reverend John McMillan's famous Log Cabin Seminary. He remained in his first charge over thirty years, and then went to Wellsville, Ohio, where he died on May 2, 1838. He was well known throughout a wide region as a successful pioneer pastor.

After hearing supplies for a few months, Neshannock again united with the Forks of Big Beaver and prepared a call for Elisha Macurdy. This call was presented in Presbytery on December 18, 1799. But the churches of Cross Roads and Three Springs in an older settlement also united in a call at the same time. Mr. Macurdy, being unable to make a choice, retained both calls until April 16, 1800, when he announced his acceptance of the latter.

Mr. Macurdy was then thirty-six years of age. He was born on October 15, 1763. Both his literary and theological studies were pursued at the Cannonsburg Academy, where he came under the strong wholesome influence of the Reverend John McMillan. He had been a "road wagoner" before turning to the ministry, and though not strikingly brilliant was highly esteemed for his practical good sense and firm will. His preaching was animated and effective.

The Reverend William Wick, First Pastor

Immediately after their second unsuccessful call, the two churches again requested supplies. There is no record that any were sent, but on June 24, 1800, a call was presented in Presbytery at Pigeon Creek for the pastoral services of William Wick, a licentiate who had preached for them in September, 1799. The call was accepted immediately. Two days later the Presbytery directed Mr. Wick, who had been licensed on August 28, 1799, to complete his parts of trial by preparing a discourse on Ephesians 2:8, to be delivered at the time of his ordination.

On September 2, 1800, the Presbytery of Ohio assembled at Hopewell (Forks of Big Beaver) for its second meeting in the new region, most of the members having traveled forty to seventy miles on horseback. Mr. Wick delivered his assigned discourse, and the Presbytery sustained it as part of his trial. On the following day, the congregations of Hopewell and Neshannock being present, the Presbytery proceeded to carry out the arrangements made at its June meeting. The sermon was preached by the Reverend Thomas E. Hughes from the text, Ezekiel 33:7. The Reverend Thomas Moore presided and gave the charge. The record of the ordination and installation is as follows: "The Presbytery proceeded to the ordination of Mr. Wick and did with fasting and prayers and with the laying on of hands of the Presbytery solemnly ordain him to the holy office of the gospel ministry and installed him as pastor of the united congregations of Hopewell and Neshannock." The services were held at the "tent," the little log church being used by the congregation in inclement weather only. A good imagination can restore the impressive scene in its beautiful sylvan setting.

James Satterfield, who succeeded Mr. Wick at Neshannock, was present at these exercises and was licensed on the same day to preach the gospel. His trial sermon was preached from Micah 6:8.

Mr. Wick was thirty-two years of age when ordained and installed. Though not physically strong he gave good promise of great usefulness. He began his duties at a time when his parishioners were sorely discouraged by the devastating effects of frost that had occurred on the night of August 19, 1800. Corn had been destroyed, potatoes injured, and other damage done.

For a whole year the course of nature seemed out of adjustment. On the third of the preceding February one of the greatest snows of local history had fallen, filling the forests to a depth of three feet and more; and this was followed on the fourth of June by a terrifying tornado that uprooted trees and unroofed numerous buildings. On the other hand he began his work in the midst of a revival period that extended from 1797 to 1805. Multitudes in various parts of the country were yielding themselves to the grace of God. The wave of conviction had already penetrated as far as Mount Pleasant, and was felt at Hopewell and Neshannock.

But the pastorate so far as Neshannock was concerned was a short one—two months less than a year. The sessional records of that period have been lost and all that is known of the activities of the church has been built up from outside sources. James Waugh, who gave the ground for the church, came to the neighborhood in May, 1797. Robert Stevenson and Thomas Scott, the first ruling elders in the church, arrived early in 1798. Mr. Stevenson was only about twenty-one or twenty-two years of age, but tradition makes him the central figure in the early activities of the church. When Mr. Wick began his work he found the congregation already divided into two groups, known as "Elder Stevenson's quarter" and "Elder Scott's quarter." He visited in each, and may have organized catechetical classes, according to the custom of that time. He always "had worship" at the close of a visit with a family, and his fine prayers were certainly appreciated by at least one of his parishioners, the hospitable George Davis.

No record has been found of the salary paid to Mr. Wick at Neshannock, but an entry made by him in a small account book on December 13, 1802, shows what he received in money at Youngstown, but does not mention grain or other provisions. "Received from Caleb Baldwin, treasurer for Youngstown Congregation, \$20.67 in full for the first year of my labors which began the first day of July 1801; and \$70.00 in full for the half year which expired on the first day of January last (\$10.00 being deducted from the sum stipulated in the call on account of my being at Neshannock one fifth of my time for the space of three months)." His reference to Neshannock arose from the fact that he spent three Sabbaths with that church in May, June

and July, 1802, during the absence of its pastor, the Reverend James Satterfield, who was attending a meeting of the General Assembly in Philadelphia. It is not probable that there was much difference in the salaries of the pioneer ministers of that day. Elisha Macurdy, who declined a call to the Forks of Big Beaver and Neshannock, accepted a call to Cross Roads and Three Springs at one hundred and twenty pounds per annum, payable one half in cash and one half in wheat at the market price. The pound was then worth \$2.66 2-3, making his salary and Mr. Wick's perhaps the same.

The Tent

In his short pastorate at Neshannock, Mr. Wick had no opportunity to make any important material improvements. He found a tent and a church already on the grounds. Crude as they were they met all needs during his short stay, and longer. Two aged women and one man who had heard much from their parents and others about the early days, believed that the "tent," as it was called by those whose forebears were Scotch, was erected within a few days after the first sermon was preached at Neshannock. All of these persons had seen the last tent in use, and had heard descriptions of what they believed to be the first. One of the descriptions carried with it a little story of a minister who had his saddle-bags with him and hung them on one of the "crotches" of the tent.

The tent was simply an outdoor pulpit, and consisted of a small platform supported at the back by two trees and in front by two crotched poles set in the ground. One half of each crotch extended several feet higher than the other, and formed a rest for the "Bible board." A seat at the back extended from tree to tree. Large logs were arranged on the ground, extending outward from the tent, and across these were placed long puncheons or split logs that served as seats. The tent underwent numerous repairs and improvements, and continued in use for more than thirty years. Its decaying log seats were visible after 1840. The last structure stood between two beech trees in a depression west of the old log church. It faced southward against the sloping ground and was neatly and strongly built. An older structure had been covered with clapboards, but this one had a shingle roof that sloped backward. The floor was

elevated, perhaps four or five feet, and measured about nine feet by six. It was reached by a flight of steps, through a door. The tent was enclosed on the front and sides to the height of the Bible board; and at the back, to the roof. A low platform was built against the front for the use of the precentor. The first "communion table" was a long puncheon bench. When in use it stood in the central passage at right angles with the front of the tent. Broad boards were used later. The rough backless seats for the congregation were far from comfortable, except, perhaps, where one passed in front of a tree; but worshippers were free to stand or walk about if they became tired.

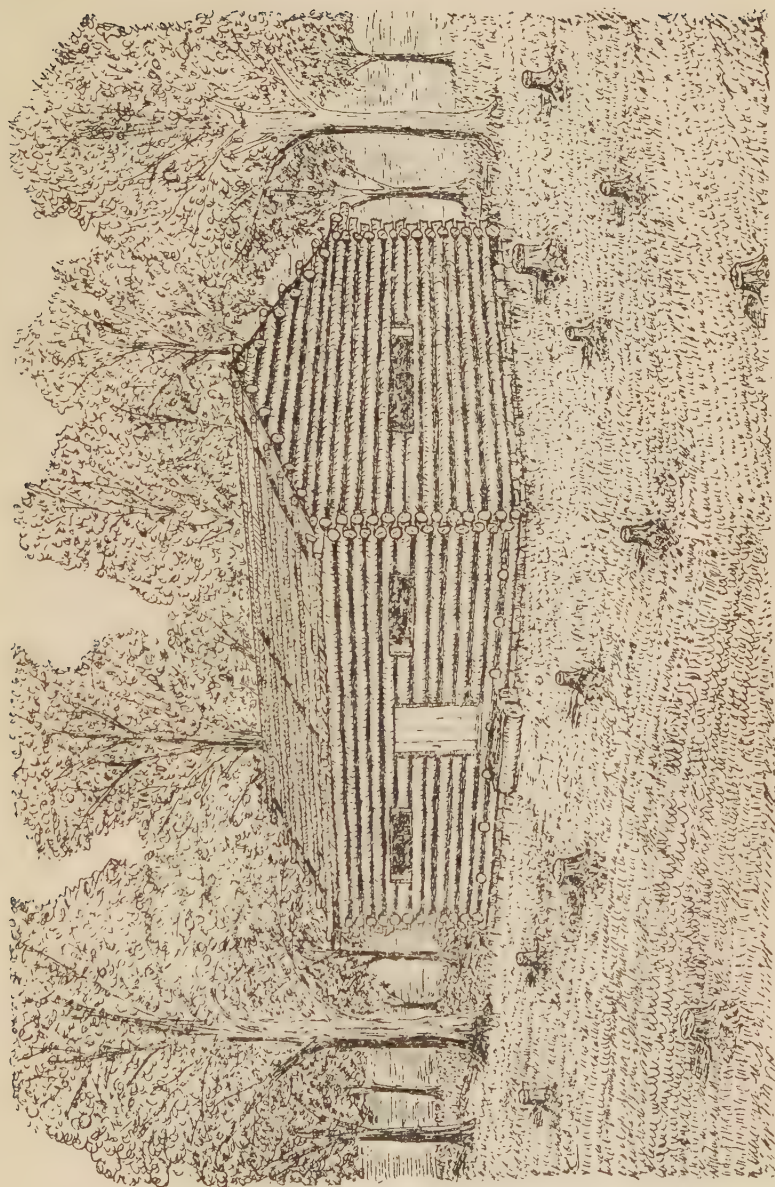
The tent was used whenever the weather would permit, and almost always on communion occasions. The latter always attracted large congregations; and in good weather, many visitors came from Hopewell, Moorfield, New Castle and Plaingrove.

The First Log Church

A church building was not of great importance to the pioneer, especially when services were held only once or twice a month. He thought of it only as a shelter from rain or extreme cold. There is strong evidence that even Meadville had no church building until 1817 or later. However, any congregation could have had a building without the expense of a penny. Perhaps all the early churches were erected in three to five days. All necessary material could be found within a few rods of a site, and a whole community could be assembled with teams and tools to do the work.

All traditions relating to the first "meeting-house" erected by the Neshannock congregation are badly distorted, and most of them are confused with traditions about other churches. But private notebooks, church records, and a few bits of business paper have made it possible to recover most of the truth.

The church must have been erected about the fall of 1798, as one of the settlers in a business transaction incidentally mentions the "meeting-house" in such a way that an actual building must have been standing. Malcom McComb inserted a brief sketch of Neshannock in the Minute Book of Session in which he says the church was built of round logs, and was about thirty feet square. This would be an unusual size for the round-log type of building. The walls would not keep their shape well



THE NESHANNOCK PRESBYTERIAN CHURCH, FIRST BUILDING

and the roof poles would sag badly unless supported by a central truss or "false gable." If there is any error in these dimensions, they are certainly too large. The dimensions given for the second building are known to be wrong.

The roof of the building was made of clapboards weighted down with poles. The windows were made by cutting sections out of logs. The chinks in the walls were filled with chips, chunks, and mortar; the latter being made of clay and chaff, or straw. The bare ground formed the floor, and the seats were like those of the tent. As long as the church stood it was lighted by greased-paper windows, although glass could have been purchased in any quantity in Pittsburgh as early as 1797. The church never had a chimney, but on cold days a small fire was kindled on the ground in the center of the room, the smoke escaping through a louvre or hole in the roof. After a few years a puncheon floor was laid in the church, and in the center of it was built a fire bed of stones and clay mortar. The original seating was then thrown out and puncheon benches took its place.

It is probable that the floor was laid in 1804. On September 20 of that year, the Reverend James Satterfield gave Hugh Kerr credit for fifteen shillings for "flooring the meeting-house." He refers to Moorfield, but it is probable that Neshannock made its improvements about the same time.

The church stood well back on the bluff southeast of the old spring, and in such a position that space was left for the hewed-log building to stand lengthwise between it and the graveyard. The ends faced the east and west, and the one door was in the south side. The pulpit, which resembled that of the tent, stood opposite the door.

The descendants of ruling elder Abner Gibson had a tradition that the church was built in a single day, that all the men of the neighborhood assembled and assisted in the work, that each man brought his dinner, and that some one provided a gallon of whisky. There is no reason for doubting the presence of the whisky—its absence would be questionable—but the quantity is rather large for that particular year. The tradition probably relates only to the raising of the building; it is wholly unlikely that it could have been "chunked and daubed" on the first day. Though the names of a number of men who assisted at the

raising might be suggested, tradition has preserved but one—John Clark. He appears to have acted as teamster, and had some difficulty with another teamster whose “mouth for whisky was too big,”

A look through the door of this crude church on a cold day at the time of a Sunday service in the second pastorate would have revealed first of all “Clergy Satterfield,” who affected the attire of a gentleman by wearing braided hair and knee breeches long after the time decreed by fashion—just as some of his congregation were adhering to three or four less formal styles. In front of the high crude pulpit would have been seen the “elders’ bench” occupied at first by elders Stevenson and Scott. Seated on puncheons would have been a full congregation, all, except those against the walls, leaning forward—because they could not lean backward. From the center of the room, as if from an altar, would have been seen a thin pillar of bluish smoke rising slowly towards the exit in the roof. The tired pale sunbeams that forced their way through the greased paper of the long horizontal windows would have satisfied even “*Il Penseroso*” for “dim religious light.”

The old church was used for about twenty years. In 1818 its roof was declared to be dangerous, and it was torn down either in that year or the next. A hewed-log school-house was built on its site almost immediately.

Mr. Wick’s labors gave full satisfaction at Neshannock; but the region was filling up with inhabitants and new centers of worship were forming in various places, greatly affecting the limits of his parish. Youngstown was organized west of Hopewell; Lower Neshannock (New Castle First), south of Neshannock; and Moorfield to the north—all between the months of March and July, 1801. The last was an offshoot of Neshannock, but could not support a pastor alone. It therefore persuaded Neshannock to break its relations with Hopewell and join with it under the pastorate of Mr. Wick. The united proposal was presented in presbytery on July 1, 1801. At the same time the newly organized church at Youngstown, Ohio, was seeking Mr. Wick’s services and had brought a call to presbytery asking for one half of his time. This church was very small but the field was full of promise. It was originally included in the Hopewell parish, but began to develop a separate existence in 1799. Mr.

Wick preached there to three or four families on the first Sunday after his licensure, and Joseph Badger, the missionary of the Western Reserve, to half as many more on December 28, 1800. It was the decision of Presbytery that it would be best for the four churches if Mr. Wick should remain at Hopewell and accept the call to Youngstown. This arrangement was made at once, and Neshannock and Moorfield were left without a pastor.

The Reverend William Wick

The Reverend William Wick was born at Southampton, Long Island, New York, on June 29, 1768. His early years were spent in the city of New York, but in 1790 he settled with his parents in Washington County, Pennsylvania. Here on April 21, 1791, he was united in marriage with Miss Elizabeth McFarland, youngest daughter of Colonel Daniel McFarland. He engaged at once in farming, but was soon discovered by the Reverend John McMillan, who urged him to study for the ministry. Not being very vigorous physically he hesitated for a time, but finally yielded and entered upon his studies at the academy in Cannonsburg, Pennsylvania. His academic course was completed in 1797. In the same year he began his theological studies under Doctor John McMillan. He was licensed to preach the gospel by the Presbytery of Ohio at its meeting in the Mt. Pleasant church (Darlington, Pa.) on August 28, 1799.

He remained with the churches of Hopewell and Youngstown until his death, giving half his time to each church, but making occasional missionary tours through the Western Reserve with his intimate friend, the Reverend Joseph Badger. Youngstown being in the Western Reserve received aid from the Connecticut Missionary Society until able to support itself.

Mr. Wick was a preacher of considerable force, somewhat more polished than most of his brethren, and sufficiently sure of himself to inspire the confidence of others. When the Presbytery of Erie was erected by the Synod of Virginia on October 2, 1801, it was directed to meet at the Mt. Pleasant church on April 13, 1802. Mr. Wick was appointed to preach the opening sermon (his text was Isaiah 9:6) and to preside until the election of a new moderator. He was made stated clerk of the new presbytery, and held the office until the erection of the Presbytery of Hartford in 1808, when he was elected to the same

office in that body. He was a member of the committee of five on whose recommendation the Presbytery of Erie was divided, and Hartford erected. He was several times moderator of his presbytery, and was a member of a committee to prepare a history of the Presbytery of Erie. He was a commissioner to the General Assembly in 1806, and was appointed by that body, as well as by his own presbytery, to itinerate in the Western Reserve. In 1811 he was made moderator of the Synod of Pittsburgh. When the Presbytery of Hartford was erected, Mr. Wick was placed on a standing committee to examine the credentials of traveling preachers. The importance of this committee was very great at that time. The early church was constantly annoyed by ministerial impostors and outcasts, who deceived not only individuals and churches, but crept into presbyteries. The General Assembly of 1792 had taken action on the subject, but Mr. Wick's committee thought it did not fully meet the needs of their region. They therefore induced the Presbytery of Hartford on April 11, 1809, to overture the Assembly for further action. The Presbytery of Redstone in particular had been invaded by men of pernicious influence, feigning themselves, for the sake of food and shelter, to be preachers of the gospel. They had appeared also in nearly every part of the presbyteries of Erie and Hartford. There were outcast preachers among them, and some of these gained entrance to pulpits for one or more Sabbaths, and would have established themselves permanently if possible.

Mr. Wick's work at Hopewell and Youngstown was steadily successful and was of the kind that rooted deeply in the lives of the people. He died at Hopewell on the morning of March 29, 1815. About six months before, he had contracted a cold that quickly affected his lungs. Three days before his death he preached his last sermon, that being his day at Hopewell. Being too weak to go to the church, he sent his son to bring the congregation to his house. He spoke feebly but impressively. One feature of this service made such a deep impression that it was a subject of conversation for more than half a century. It was the baptism of a little child. The service consumed his strength, and he retired to his bed at once. He walked about his house and yard on Monday and Tuesday, and conducted family worship as usual. On Wednesday morning the spirit abandoned

the body and closed a spotless and useful earthly career. His body was buried at Youngstown.

The Hopewell congregation generously resolved to give Mrs. Wick a year's salary; and each minister of the presbytery rewarded the church by giving it a week's service without charge.

Mr. Wick was the father of eight sons and five daughters, most of whom passed away in their early years. Others lived to perpetuate the honor of his name and works, and some of their descendants may still be found living within the original bounds of the two old churches.

CHAPTER IX

THE SECOND PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

If thou put the brethren in mind of these things thou shalt be a good minister of Christ Jesus.—I Tim. 4:6.

THE PRESBYTERY immediately after releasing the Reverend William Wick appointed James Satterfield, a licentiate, to fill the vacant pulpit on the fourth Sabbath of July, 1801. From this appointment Mr. Satterfield received a call, which was presented in Presbytery on the twenty-first of the following October. The record concerning it contains these words: "from the united congregations of Moorfield and Upper Neshannock." The call was accepted at once, but more than four months elapsed before the installation took place. On March 2, 1802, the Presbytery of Ohio met at Neshannock, and Mr. Satterfield preached the opening sermon as a part of his trial for ordination. On the following day the congregations making the call assembled at Neshannock for the installation service. The Reverend John McClain delivered the sermon, using Luke 12:42, 43 for his text; and "the Presbytery with fasting and prayer, and the laying on of hands in the presence of the congregation did set apart Mr. James Satterfield to the office of the gospel ministry, and installed him in accordance with his call." The Reverend Andrew Givin presided during the meeting and gave the charge, one charge only, being customary at that time.

Mr. Satterfield was then in the thirty-third year of his age, and came to his new work with a ripeness of judgment and breadth of experience that gave him a commanding position at once. He was a strong man physically, mentally, and spiritually; and the impress of his life and teaching on the community was deep and lasting. But, unfortunately for Neshannock, the second pastor, like the first, made his home beyond the bounds of the congregation. Mr. Satterfield purchased two hundred acres of land in the neighborhood of Moorfield, on which he resided until his death.

The second pastorate began just as the new territory felt the first assurance of self-support. The cleared acreage had in-

creased so that profitable farming could be done. Corn, wheat, oats, rye, and potatoes were now raised in such abundance that the first settlers had not only enough for their own needs, but could supply all new arrivals until they also gathered crops of their own. Grass had become sufficiently abundant to support stock through the winter; and horses, cattle, and sheep, as well as hogs, had been multiplied accordingly. Also, the farmyards had become musical with domestic fowls, and the gardens produced vegetables and berries in great abundance.

In 1800, the new region was divided into counties, and these were crudely subdivided into townships. Pittsburgh ceased to be the county seat, and legal matters received attention at Meadville. Men everywhere were becoming interested in the numerous and rapid changes going on around them. The silence of the forest was now broken, and there was little danger of a settler being buried in obscurity. All were land holders, and as tax payers, they became interested in public affairs. Certain needs forced them to make long journeys from home and to mingle with other men. Money was scarce, and special sales of produce had to be made to provide "tax money." Pittsburgh was the only market, and for a few years taxes could be paid there, but now, though Pittsburgh remained the market, taxes had to be paid at Meadville, far in the opposite direction. Almost everybody made occasional journeys to Pittsburgh, and some were now going to the growing village of Erie, where salt was cheaper and some other supplies could be obtained. An extensive and wholesome intercourse with others was thus maintained that stimulated the intelligence and ambition of the whole population. The opening of the new roads through the forest, and the establishment of a county seat at Mercer furnished topics for profitable conversation, as well as new opportunities for those who had taste for other things than farming.

Competition

But material and political activities were not the only signs of progress encountered by the new pastor. He found the Church of Christ seizing its opportunity also, and saw that the already reduced bounds of his congregation would be warmly contested by other denominations. Members of the Associate,

the Associate Reformed, and the Methodist Churches had settled within easy reach of Neshannock, but declined to unite with it, believing that they also would soon be able to support organizations of their own. The Reverend John Anderson in his little seminary across the Ohio River in Beaver County was slowly turning out ministers for the Associate church, and a little group of people of that denomination within the bounds of Neshannock were looking to him for pulpit supplies. This group, from which developed the First United Presbyterian Church of New Wilmington, took the name "Little Neshannock." It appears that the first record of its name was made in December, 1803, when a delegated elder made a verbal request before the Presbytery of Chartiers for preaching. Prominent men responded to this request, but the organization was small, and no regular pastor is known to have settled in the field until 1811. On July tenth of that year, the Reverend Alexander Murray was installed over New Castle, Wolf Creek, Neshannock, and Eight Tracks, fifteen months after he had been called.

Mr. Murray was a good man, faithful, and highly esteemed, but after a pastorate of less than three and one-half years he was released by Presbytery. The pulpit remained vacant for many years, and as late as 1831 the church had but forty-one members.

The Associate Reformed denomination became interested in this region at an early date. By about 1802 it had five churches in Crawford, Butler, and Beaver Counties; and by 1806 it had added eight more. Neshannock, Mercertown, and Sandy Lake were organized in 1805. Robert Sheriff, a probationer, visited the region about 1804, and Mr. Mungo Dick in 1806. The latter received several calls but declined all of them. Neshannock being the fourth church to bear that name, later changed it to Shenango, it being in the forks of that stream. The church was situated on the south side of Mr. Satterfield's parish, between three and four miles north of New Castle.

The well known theologian of the Associate Reformed Church, the Reverend John M. Mason, D.D., was doing his utmost in the seminary at New York to find and educate men for the ministry in his denomination. He provided at least one candidate for the Shenango pulpit. In the summer of 1807 James

Galoway, a probationer who had completed his first year in the seminary, visited the church, and later received a call to become its pastor. He was ordained and installed on April 10, 1811, at the Shenango church as pastor of Shenango, Mercer, and Mahoning. He made his home at Mercer, and continued in the field for seven years. Like Murray and Satterfield he stood in high esteem as a citizen and minister of the gospel.

Methodist ministers appeared here and there west of the Allegheny River certainly as early as 1798, and classes began to develop soon after. The earliest class touching the bounds of Neshannock appears to have been that from which King's Chapel sprang. It existed in April, 1800, or at least the Methodists of the neighborhood were thought of as a unit at that time. It was certainly an active class in 1803, and had been visited by circuit riders before that date.

Infidelity

But the resistance of the non-churched portion of the community gave Mr. Satterfield far more concern than the encroachments of all the religious bodies together. Notwithstanding the fulsome praise so commonly bestowed on pioneers, there were many among them who were far from being paragons of piety. Scandal mongers were distressingly numerous, profane persons and infidels were bold and defiant, and others adopted the lowest moral standards that society would endure.

The scourge of infidelity that had been imported from Europe was carried into the bounds of Neshannock, where it assumed its usual hauteur, sweeping away those who were deceived by specious reasoning or who were vulnerable before the shafts of ridicule. It also offered a refuge for those who desired a plausible excuse for their favorite sins. The deism of England and the atheism of France had grown bold and aggressive, and were issuing a vast amount of literature both for sale and for free distribution. Much of it reached the United States and penetrated to the remotest frontiers. Paine and Voltaire were read extensively in western Pennsylvania.

The amount of skepticism during the first four pastorates at Neshannock must have been alarming. Several aged members of the church claimed that "There were many infidels in those days," but they asserted also that the evil fruits of unbelief

became so patent that it eventually ceased to be popular. The Minutes of the General Assembly for 1796 and 1798 give a glimpse of the "good old times." Those of the former year speak of "the great decay of vital piety, and the prevalence of infidelity and immorality"; and those of the latter complain of "a visible and prevailing impiety and a contempt for the laws and institutions of religion, and an abounding infidelity which in many instances tends to atheism itself." Also, that "the profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound."

This condition was not suddenly swept away by lamentations and resolutions. On April 10, 1811, the Presbytery of Hartford appointed the second Thursday of the following May as a day of fasting and prayer in the churches for the outpouring of the Spirit of God, because of the prevailing Sabbath desecration, infidelity, and deadness. Although atheism and infidelity ceased more and more to be taken seriously by thoughtful people, yet enough of it remained in 1856 and 1857 to cause the Presbytery of Beaver to bewail its presence, along with that of intemperance, licentiousness, profanity, and Sabbath desecration. And still these evils abound; not because of the impotency of the gospel, but because of the depravity of the human heart.

Pastoral Care

But the church had suffered, and was still to suffer, from the want of pastoral care. The Reverend William Wick spent but a few months with the people, and his successor, because of outside supply work and two long journeys to the Assembly, lost much time during his first and second years. As a result, Neshannock had but thirty-seven members on January first, 1804, whereas Hopewell, having the advantage of a resident pastor, had risen from twenty members in 1800 to eighty in 1804.

Mr. Satterfield was supported at the beginning of his pastorate by two ruling elders, Robert Stevenson and Thomas Scott, who had been elected at the organization of the church. About 1804, two more elders were elected, Alexander McCandless and John McClain. Another election occurred, perhaps in 1806,

and still another on June 1, 1808. At the latter two, William Jackson, Samuel Marquis, Sr., and Alexander McKindley were elected. On June 1, 1808, Alexander McCandless was voted out of the session. The charges against him are unknown, but they could not have been extremely serious, for he continued to be a member and supporter of the church, though he complained that great injustice had been done him.

The bench of elders was out of proportion to the membership of the church, but not to the area of the parish. To each elder was assigned a district for his oversight, in which he accompanied the minister when pastoral calls were made. The districts were usually called "quarters"; as, Elder Jackson's quarter, John McClain's quarter.

Public Worship

The chief feature of the church service at this time was the sermon, which was usually long, but well filled with instruction. The scarcity of books made the pulpit an important source of information. While the sermons may have seemed dull and wearisome to children and people of somnolent habits, yet they were greatly enjoyed by others. Some of the sermons written by Mr. Satterfield still exist, and in the great Judgment would be terrible witnesses against the impenitent who heard them (John 12:48).

Except for a short time during the third pastorate, the congregation for fully forty years met on alternate Sabbaths only, but it had the benefit of two sermons at each meeting. The first service began at ten o'clock and was followed by an intermission of twenty or thirty minutes, or sometimes, even an hour. The second or afternoon service was shorter than the first, but during some parts of the year was still too long to permit those who had traveled far to reach their homes before dark. During the short days of winter, the Reverend William Wood often omitted the second sermon at the tent or church, and in its stead held a service at some convenient home, at first, early in the afternoon, but in later years, occasionally at night.

The double service ceased about the close of the Civil War, the Reverend Robert Dickson being the last to follow the custom. Even he had deviated at times from the old way by devoting the afternoon to Bible study. His method in these

meetings was catechetical, but simple enough to inspire interest on the part of the congregation. At one time he asked the question, "What were the Israelites doing while Moses was in the mountain?" John Pinkerton, with facetious reference to some of the practices of the day that were causing the church a good deal of trouble, responded, "Fiddling and dancing." A ripple of laughter swept the congregation and even the pastor failed to wholly conceal his amusement. Mr. Dickson always opened the second service with the formula, "We will now resume the worship of God by singing —."

It is definitely remembered that the double service was in use at the time of Morgan's Raid in 1863; also, that on one occasion during an intermission contractors visited the church for the purpose of purchasing horses for the army. When the Reverend John M. Mealy first visited Neshannock, he preached in the evening at Cotton's school house, and for some years after his call, he continued to preach there and at certain attractive groves in the bounds of the congregation. These extra services were finally abandoned, except that the successive pastors took their turns with the pastors of New Wilmington in conducting union services either in the college chapel or in one of the churches.

For more than half a century the minister and people endured a degree of disorder in the public services that is unknown in the church today. People growing weary would often stand a while, and others would go out and come in with the greatest freedom. Five or six children would cry at one time, and dogs would often run about the church or tent.

The importance of the noon interval was very great. It offered an opportunity not only for recreation and eating, but also for fellowship. Relatives and neighbors who had but few other opportunities of meeting were brought together at this time, and the pleasure thus arising was always unconsciously credited to the church. As might be expected, the conversation of this interval was exceedingly varied. The minister and his sermon were discussed, the latest news distributed, public questions debated, business methods compared, and anecdotes exchanged. Often the people so far forgot the law of the Sabbath (Isa. 58:13, 14) that the pastors found it necessary to rebuke them severely from the pulpit. While little groups from

various motives assembled on all parts of the grounds, two favorite spots were never neglected—the old spring and the graveyard. The latter attracted those whose hearts were tender through bereavement, and others who were moved by morbid curiosity. At an early day it began to bear its solemn silent testimony to the brevity and uncertainty of life, and those who grasped its message returned most frequently to walk among its tombs. On the other hand, the spring of cool and sparkling water murmured hopefully the beautiful story of eternal life; and thither resorted the young, the thoughtless, the confident, and all who were absorbed in the things of time.

A second spring that issued from beneath the site of the graveyard, though opened for use, was soon abandoned as a symbol of death. The other became more and more hallowed in the memories of all as generation after generation grew familiar with its attractions. Once a large basin or pool caught the cool stream that fell from a short spout inserted in the rock at the back; but the encroachments of agriculture finally weakened the flow of water, and when the double service ceased, the spring was neglected.

A part of the noon interval was spent in eating. Each family brought a small quantity of food, just sufficient to prevent hunger, and not enough to induce dullness. During Mr. Wick's pastorate it was not uncommon for men to bring nothing more than a few cold "Johnny-cakes." In some cases these men were settlers whose families had not yet arrived. Pone, flat-cake, and biscuit were the luncheon staples for many years; but as the original ascetic ideas gave way, some improvement was made in the quality, and even in the variety and quantity of food. The culmination of this improvement was a kind of sweetcake, that became known locally as "sermon cakes." As described by one who remembered eating them, they were perhaps "three inches in diameter, nearly an inch thick, crisp and dry."

Food was carried in the pocket or in a handkerchief, and later in little bags or reticules. These bags were plain at first, but later were variously ornamented. Many were made of patchwork, some beautifully designed, and all neatly quilted. Tassels or other ornaments were often attached.

Communion Occasions

The greatest events in the life of the church were the communion occasions. From the very beginning they attracted large crowds. As the population increased, the attendance increased from less than one hundred to over seven hundred—numbers that were truly large for a thinly populated rural region. The people came from points five, ten, and fifteen or more miles distant, some on horseback, but more afoot. Many arrived on Saturday and were entertained in the congregation until the next Monday. These visitors gladly returned the hospitality they received, whenever the members of Neshannock visited the neighboring congregations. As late as 1830 it was common for little groups of young people, male and female, to walk to Plain Grove, New Castle, Mercer, Hopewell and other places to attend communion services. By starting on Saturday morning they were able to reach their destinations for the two o'clock service. They remained for the communion on Sunday, and some of them attended the ten o'clock service on Monday. All returned to their homes on Monday afternoon. Men and women enjoyed these long journeys, going singly or in groups, and in their old age related their experiences with almost childish delight.

These meetings were social as well as devotional, and were attended by hundreds of people who were not church members, and who had no thought of becoming such. Though present at the communion service they did not feel obliged to attend the meetings on Thursday, Saturday, or Monday.

The Reverend Samuel Tait, in his notes of an evangelistic tour made in 1810, throws some light on the early communion services of this region. At Upper Salem on the twenty-sixth of August, five hundred people were present, and about one hundred received the Lord's Supper. At Gravel Run, he preached on Friday, the twenty-first of September, to eighty people, and on the next Sunday to four hundred, of whom fifty received the Lord's Supper. The Reverend Thomas Moore attended a communion service at Hopewell in 1800, and reported that forty-one persons went to the table, five of them for the first time. Notwithstanding the great congregations that gathered at Neshannock, it is not probable that Mr. Satterfield ever saw as many as 150 persons commune at one time.

Neshannock had only one communion service a year until long after the arrival of its fourth pastor, except, perhaps, for a short time under the Reverend Matthews. This fact accounts in part for the great importance attached to the occasion. The service was held in summer on dates varying from May to October. Mr. Wood, near the middle of his pastorate, introduced two communions, spring and fall, and by 1835 had added a third. These communions were then observed, with occasional exceptions, in February, June, and October. This rule stood until December 30, 1853, when the Session introduced a fourth service, and selected the months of March, June, September, and December. On December 10, 1880, another ruling was made bringing each service one month earlier; namely, on the third Sabbaths of February, May, August, and November. This rule continued in force until December 1, 1901, when each service was dropped back still another month; the dates then being the second Sabbaths of January, April, July, and October. With this change, the communion seasons ran the complete gamut of months, and had happened on nearly every week of the year.

At first the sacramental occasion occupied four or five days. The general custom made Thursday a fast day; and it was so observed in Neshannock, although Friday was sometimes chosen as a more convenient day. All labor was avoided as on the Sabbath. A few ate no food, and others ate nothing until towards evening and then but little. Public services were held at ten o'clock in the forenoon, when some neighboring minister usually occupied the pulpit. Mrs. Maria Black, an aged member of the church, in speaking of the fast day, said that in the summer of 1820 when she was a young girl she saw men at work in a field on a fast day, and was as much shocked by the sight as if they had been breaking the Sabbath. It was impossible, however, to retain a regular fast day and at the same time multiply the communion seasons. By 1839 it had disappeared entirely as a part of the preparatory services. It was still the custom of the Presbytery, however, to call for special days of fasting, humiliation, and prayer, and Neshannock observed some of these. Such a call was sent out to the churches for February 14, 1838, on account of the low state of religion, and for the same reason again on the first Thursday of March, 1843.

On Friday the congregation returned to its secular pursuits, but on Saturday at two o'clock it assembled again for another service, and at its close applied to the Session for tokens entitling them to places at the Lord's Table on the following day. Members who were unable to be present on Saturday could make their applications on Sunday morning. Strangers from other congregations wishing to commune were required to give proof of their good standing as church members, before tokens were issued to them. Sometimes a member of the Session was able to vouch for a visitor, or perhaps the aid of an elder from another congregation was secured. Members whose standing was not satisfactory to the Session could not obtain tokens. Those who received them treasured them carefully against loss. Women tied them in the corners of their handkerchiefs, and men gave them equal security with their silver coins. On the Sabbath of the communion they were presented at the table and the holders were allowed to receive the sacrament of the Lord's Supper.

The Neshannock token was a thin plate of pewter about one half an inch square, plain on one side and bearing the initial "N" on the other. Two samples have been deposited in the museum of the Presbyterian Historical Society in Philadelphia.

Neshannock appears to have discarded both the token and the table in 1843. Both were in use in June of that year, but neither of them in the following October. At least persons who united with the church on the former date remembered their use, but those on the latter did not. No member of the church remembered their use after 1843.

At ten o'clock on the Sabbath, the fourth day of the communion season, the congregation assembled to celebrate the Lord's Supper. For many years this service was held at the tent only. The beautiful grove of oak, chestnut, maple, beech, ash, and other trees was soon filled with groups of men, women, and young people. Horses were tied everywhere, and ox teams were not uncommon. Here and there stood one of the great old-time "road wagons," and in or near it dozed the dog that regarded its vicinity as his private domain.

Everybody hoped for good weather. The day meant so much to every one that indifference was impossible. To some the occasion was a true spiritual communion; to others, a family

gathering; and to many, a picnic. A reliable tradition has been preserved that a dark storm cloud once threatened to drench a communion service at Neshannock, and that the Reverend James Satterfield stopped in the midst of his sermon, knelt with the visiting minister, and prayed for fair weather. The tradition claims that the clouds parted and dispersed without rain. A similar tradition has been preserved in the Mount Pleasant congregation representing the pastor, the Reverend Thomas E. Hughes, as having prayed with the same result. The two traditions perhaps relate to the same day and the same threatening storm.

In the early days, one or two visiting ministers were always present at a communion service, but the pastor preached the sermon. It was the "action sermon" of a still earlier day, but there is neither record nor tradition that this name was ever used in Neshannock.

After the sermon, and before the sacred elements were administered, the people listened to a long address, popularly known as "fencing the tables," in which the classes of people not entitled to the privileges of the Lord's Table were named, described, and warned. This practice underwent a slow modification during the successive pastorates until only a few words of caution were spoken to those who might participate rashly. All persons having tokens were then invited to take seats at the table. Originally the tables were puncheon benches, or half logs on legs. Two or three were placed end to end as needed. Broad boards on benches were used later and this form continued in use until the table was discarded. If all the communicants could not be seated at one time, the tables were filled as often as necessary.

Fermented wine was used in the Lord's Supper for more than three quarters of a century. Objections to its use were often made, but there was no ecclesiastical law by which to cast it out. The General Assembly left it with the individual church to determine what constituted bread and wine. Sentiment against it finally prevailed, however, and certain members of the church assumed the task of preserving a supply of grape juice each year for sacramental purposes.

The bread was a specially prepared sweetened cake, about one half an inch thick, marked in small squares for easy break-

ing. In the early days it contained no leaven or raising, and, according to those who remembered using it, was "somewhat tough." Later "saleratus" was used in its preparation, and finally baking powder. The usual recipe ran as follows: "Rub together two cups of sugar and one of butter. Add two cups of milk and three heaping teaspoonfuls of baking powder. Mix with sufficient flour to roll well. Roll thin, mark in squares, and bake in a slow oven."

The duty of preparing the elements was originally assigned to an elder and his family. Robert Stevenson was first in charge, then Samuel Marquis, Sr., Samuel Marquis, Jr., and Abner Gibson. Mr. Gibson's successor is not known, but the duty was later given to the deacons. Mr. David Moore was then in charge of the wine, and Mrs. Samuel Phillips prepared the bread. Mr. Moore's family was still in charge of the wine in 1900. At that time, the pastor of the church, Deacon Harry Moore, and wife, and Mrs. Ann Moore expressed and preserved sufficient wine to last at least two years. Mr. and Mrs. Adam Wilson succeeded Mrs. Phillips in providing the bread, and following them were Mrs. Carl Ferver, Mrs. Joe Anderson, and Mrs. Hanna.

Two cups were long used in serving the wine. There is neither record nor tradition of their origin. The individual communion cup was first used on April 10, 1910.

At ten o'clock on Monday, the fifth day of the communion occasion, one of the visiting ministers preached the final sermon, children were presented for baptism, and an offering was made for some object of benevolence. The early baptisms were not officially recorded. Presbyterial reports requested the number only, and pastors supplied this from their private notes. These notes usually ran thus: "One child for James Hope"; "Three infants for —," and then followed the names of the parents, but not of the children.

The Reverends Satterfield and Wood, and occasionally other pastors, parlecued the sermons of visiting ministers. Sometimes this was done with good effect, but as a rule it appears to have been regarded by the congregation as superfluous. The Monday service was abandoned in Doctor Mealy's pastorate, perhaps about 1880.

Much has been written about the great length and wearisome

character of the religious services of the beginning of the nineteenth century. It should be remembered, so far as Neshannock was concerned, that for many years the congregation met but once in two weeks, and that these meetings were great educational and social opportunities, richly enjoyed by the people. Brevity would have been fatal in those days. The minds of the people were not satiated with other entertainments and excitements, and no one felt the time-pressure that grinds and blights the life of today. Children sometimes grew impatient, and adults who were physically weary or mentally sluggish sometimes slumbered; but the real heart of the church demanded and enjoyed just what it was receiving.

CHAPTER X

THE SECOND PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation*

Come, ye children, hearken unto me: I will teach you the fear of Jehovah.—Psalms 34: 11.

IT WAS during the pastorate of Mr. Satterfield that Mercer County assumed and developed independent civil functions. Although constituted a county by Act of Assembly in 1800, it was not fully organized for business until 1804. Its three commissioners met for the first time on November 10, 1803, and sat for two days. They engaged Joseph Hunter's log dwelling near the infant town of Mercer for a courthouse, where the first term of court was to open on February 20, 1804. Public offices were not numerous, and were at first filled by appointment, but Neshannock was not sufficiently intimate with the appointing officials to secure many favors. Even the county treasurer was chosen by the commissioners; and the first one was not then a tax payer. Charles Gibson, however, was chosen as the first tax collector in his township, but he refused to serve. In due time the congregation furnished its full share of public servants.

As a matter of light on early conditions in the county, it may be noted here that the commissioners held their second meeting on December 6, 1803, to "provide a place for a prison," or a "goal," as the clerk afterwards wrote it. A house was rented for seven dollars a month, but payment was not to begin until the prison was occupied. It is significant that in the following February three months rent had to be paid. On October 11, 1804, the county officials moved from the house of Joseph Hunter to that of Jacob Myers in Mercer. By the end of that year a new jail was completed. It was built of squared logs lying flat upon each other and dovetailed together at the corners. A court room occupied the second floor. Some three years later, proposals were requested "for repairing the chimneys, harths, and daubing the court house." On May 18, 1807, the commissioners let the contract for a new courthouse to cost \$7,116. A part of the equipment of this new building was a "tin trumpet for the use of the court." It cost sixty-eight cents.

After the organization of the county, "Mercer Town" became the village of the Neshannock neighborhood. It furnished temptations that kept many young men out of the church, and seriously affected the standing of more than one already in it. Those were days of wide extremes. The worldly element of society was open, self-confident, defiant, and often immoral and drunken. Some men boastfully proclaimed themselves to be infidels, and others atheists. They scoffed at everything that was sacred, even at the name, the book, the day, and the house of God. On the other hand the believer clung the more tenaciously to everything associated with the object of his faith. All that savored of profanity, or might be construed as such was avoided as poison or death. The loosened leaves of the old Bible were as sacred to him as the truth they contained, and the Sabbath was verily the Day of God. In the Reverend Satterfield's home, no unnecessary work was allowed on the Sabbath—even the dishes were not washed. A later pastor reproved Sally Dick for pulling onions for his evening meal. This strictness was just as characteristic of the laity as of the ministry. The present generation owes a great debt of gratitude to those who preserved the idea of a sacred day of rest through a perilous past. "Sabbath desecration, infidelity, and deadness" so appalled the Presbytery of Hartford that it set apart the second Thursday of May, 1811, as a day of fasting and prayer, for the outpouring of the Spirit of God. At its meeting on October 16, 1811, it addressed a petition to the Legislature of Ohio requesting "alterations in the laws respecting the days of training, the fine for the breach of the Sabbath, and also for intoxication."

The early days were also days of petty and often bitter controversies. Men not only quarreled but they fought. Even the church did not wholly escape the spirit of the time. Members brought quarrels before the church court for settlement, and made charges against their neighbors with an abandon not thought of today. Two members of the Session had to face trial in Mr. Satterfield's pastorate, and the pastor himself was charged by one of his elders with errancy of doctrine.

Celestial Phenomena

Neshannock like other neighborhoods had to pass through a period of fear and superstition. Many people had an accumu-

lation of signs by which they regulated their actions or business. Meanings were given to dreams and to various natural phenomena. The moon was supposed to play strange pranks in human affairs, and even ghosts were a recognized part of the population. While these superstitions were kept alive by certain classes, there were men and women in the church who condemned sharply all such credulity, especially when they discovered it in their own homes.

It is not surprising, however, that astronomical phenomena caused more or less excitement among the frontier population. On June 16, 1806, the whole neighborhood was solemnly affected by the occurrence of a total eclipse of the sun. It occurred on Monday during the public service that followed a communion. The phenomenon was particularly awe-inspiring because of the solemn occasion, the open air service at the tent, the beauty of the morning and the loneliness of the forest. As the darkness deepened the horses that were tied about the church yard began neighing, dogs grew uneasy and whined, and even the birds flitted about in excitement trying to find a resting place for the unexpected night. In the distance, cattle were lowing and geese were protesting against the abrupt ending of the day. Chickens craned their necks, bobbed their heads, and slunk away with slow long strides to their roosts as if guilty of crimes.

Mr. Satterfield shortened the service, and the people hastened home, some fearing that the end of the world was at hand. A few of the women were so nearly convinced of it that they wept. The gloom was said to be awful, and a strange chill seemed to fill the atmosphere. A tradition says that the Reverend William Wood, then pastor of the Plain Grove Church, on the approach of the eclipse lined out and sang the hymn, "Lo, He comes with clouds descending." The apparent appropriateness of this hymn to the occasion aided greatly in quieting the fears of some members of the congregation, but also increased the terror of others.

While this experience shattered somewhat the fear of an eclipse, the people were not fully prepared for all kinds of surprises, and had to experience new terrors upon the appearance of comets, shooting stars, and the aurora borealis. The celestial phenomenon that caused the greatest consternation of all was the star shower of November 13, 1833, in the pastorate of the

Reverend William Wood. It came upon the people unannounced, and filled many with terror. Some families slept through the glorious spectacle, but in many cases neighbors aroused each other. Matthew Johnston rushed over to his neighbor John Young, and with awed seriousness told him that fire was falling from Heaven, and that he believed the end of the world was at hand. Even Reverend Wood, who awoke and caught a dazed glimpse of the falling heavens, ran over to his neighbor James McKean to put him on his guard against the impending fiery cataclysm, asserting that it would not be unreasonable to look for the Last Day.

A story has been preserved of some young men who were indulging in a drunken orgy around a fire which they had built in Shaky Hollow near Shaky Hill, between the church and New Wilmington. As the hours advanced, one of their number became stupid and persisted in sleeping. The others failing to keep him awake by ordinary means decided to try something more heroic, and to throw him on the fire. Brush was gathered to increase the flames, but at that moment they caught sight of the blazing heavens and were so terrified that they were instantly sobered, and abandoned their horrible deed. Tradition has preserved the names of two of these men.

This meteoric shower, the most remarkable of which there is any record, made different impressions on the minds of the people who saw it. To some it was falling fire, to others it was the falling of the sky (II Peter 3: 10-12); but to most, it was a real fall of stars. Those from whom these descriptions were obtained wondered why the earth did not take fire, why the falling stars did not dash together with explosive reports, and where all the stars were coming from, as more seemed to fall than the sky contained. Those who saw the beginning of the shower suffered the greatest shock. It came with a suddenness that made them think of Divine wrath, as if it were directly aimed at them. The light produced was said to be bright and weird in the extreme. John Shearer, whose family was later represented in the Neshannock Church, was then keeping a hotel in New Castle where the Leslie House was afterwards built. Some of his guests wished to leave at an extremely early hour, and were given a lighted tin lantern; but when they reached the door, they found the heavens so brilliant that no other light was needed.



THE REVEREND ABSALOM MCCREADY, FIFTH PASTOR



MRS. ABSALOM MCCREEDY, WIFE OF THE FIFTH PASTOR

Mr. Satterfield's two parishes, Moorfield and Neshannock, covered a wide territory, and although he never had more than one hundred forty communicants in both, yet his work was arduous. Much time was spent in long journeys through the forest in the performance of pastoral duties, and many hours were devoted to catechetical instruction. Then also, his insufficient salary had to be supplemented from the profits of his own farm; he was therefore a farmer as well as a minister of the gospel. His presbyterial and other ecclesiastical duties required considerable time, but brought him in contact with the larger affairs of the church. In the General Assembly he heard some of the early discussions on ministerial education that preceded the withdrawal of the Cumberland Presbyterians in 1810; and again, in 1812, he witnessed the foundation of Princeton Theological Seminary, the first school of the kind in the United States authorized by the Presbyterian Church. He was deeply interested in the latter, believing it to be one of the great events in the history of his denomination. Previous to that time students for the ministry obtained their instruction more or less privately from able ministers of the gospel who conducted small schools or taught occasional pupils. The first five pastors of Neshannock were trained in this way.

War of 1812

But Mr. Satterfield's labors were augmented by the conditions of the time. It was a contentious period, when church trials were numerous; an aggravating period, when the salary was neglected, requiring the minister to spend undue time upon his farm; an exciting period, when war clouds filled the sky benighting the better natures of men, and leading the susceptible into reckless dissipation. Bitter feeling existed in Neshannock against Great Britain long before the War of 1812 was declared. Francis Gibson, Joseph Kirk, and Samuel Phillips, whose graves may be seen in the Neshannock cemetery, were Revolutionary soldiers, and many others were sons or relatives of soldiers. These inoculated the new community with so much of the old martial spirit that the restoration of the "training day" was a natural result. Everybody was familiar with England's crimes against American commerce, and many could relate a number of thrilling stories concerning relatives or acquaintances who had been seized on American ships and pressed into British service.

Military organizations sprang up in Mercer County at least five years before the War of 1812 began, and many of the men of Neshannock drilled in one or more of them. A large number of these enlisted in new companies as they were finally constituted for service. Several men who were prominent in the church, or who became so later, were prominent in military affairs also. Major James Gault became an elder, Captain Matthew Dawson was one of the most liberal supporters of the church and one of its most conservative members. Captain John Rea was a member of the church, and Captain John Gilliland certainly was after the war. Samuel Marquis was an elder at the time, and Andrew Marquis later became one of the first deacons. Besides these the following members are known to have served: Lieutenant Isaac Gibson, Ensign Francis Scott, James Clark, William Clark, Henry Mercer, Samuel Patterson, John Somerville, Samuel Hezlep, George Davis, Thomas Wilson, Patrick Wilson, and Isaac Phillips. Other members, as well as many men from the neighborhood, must have seen service, but the roll of church members and the roster of soldiers are too incomplete to show who they were. The pay-roll of Captain Matthew Dawson's company, which may be seen in the Pennsylvania Archives, furnishes the names of a number of them. A few of the soldiers of the War of 1812 were buried in the Neshannock cemetery. Two or three of them entered service elsewhere and later came to Neshannock.

After the declaration of war, the people kept their eyes fixed on the town of Erie as the nearest point liable to attack, and the point they were required to defend. Rumors of the approach of an English fleet often emanated from that place and spread over the region below causing great alarm. Even New Castle prepared for trouble by erecting a strong hewed-log blockhouse. Farmers were called away from their fields just when the crops needed attention, and the losses that resulted produced a shortage of money, which prevailed for at least two years. The British, however, never entered the region, and the soldiers of Neshannock were not called upon to put their lives in great jeopardy, although they passed through the hardships and temptations of camp life while guarding the southern shore of Lake Erie.

Matthew Dawson's company during its service of six months,

from October 2, 1812, to April 2, 1813, lost four men by death. Corporal John Gibson died of pneumonia on the eighteenth of November, Corporal Jeremiah Ralston was killed instantly in a storm on the twenty-ninth of November, when an oak tree fell on his tent. About four others were injured at the same time. Jeremiah Hazen died on the twenty-second of February, and Daniel Clingensmith was drowned on the nineteenth of March.

Salary

Although most highly esteemed as a man and minister of the gospel, the Reverend Satterfield was most grievously neglected by his congregation. The pledges of the people were never entirely fulfilled. Both Neshannock and Moorfield almost forgot that they had ever promised him a salary. He had to make his farm pay in order to live, and then some people thought him so good a farmer that he did not need a salary. But the pastor was more patient than the Presbytery; for, when the congregation sought the services of the Reverend William Wood, it was ordered to assemble on May 15, 1816, and adjust its "pecuniary affairs, particularly with the Reverend Satterfield." When further applications were made to the Presbytery for supplies the church was required to furnish a written statement of its financial condition. The resolution of Presbytery showed both irritation and determination, and was enforced by the appointment of the Reverend Robert Semple to meet with the congregation and assist it in carrying out the order of Presbytery. This was felt to be necessary because the church had been enjoined by the Presbytery on April 13, 1813, to pay the arrearages due the Reverend Satterfield, but it had not obeyed.

It is not known what salary had been pledged, but his predecessor received perhaps one hundred sixty dollars a year for half time, and his immediate successor two hundred ninety dollars a year for full time. The pay of a supply during any time in his pastorate was four dollars a Sabbath, and two dollars for each week day. The following excerpts from Mr. Satterfield's notebook will give an idea of how a part of his salary was paid at Moorfield, and at the same time throw a ray of light on other matters of the past:

		<i>Received of</i>	<i>Pounds, Shil., Pence</i>		
Mar. 13,	1802—	Jas. Byers, two dollars in sawed boards..	0.	15.	0
Jun. 1	—	Benj. Bently, moccasin leather.....	0.	3.	9
Dec. 6	—	Benj. Bently, making one pair overalls.	0.	5.	0
Oct. 27,	1803—	Moses Cole, one gallon of whiskey.....	0.	7.	6
Nov. 6	—	Jas. Young, one deer-skin.....	0.	6.	0
Jul. 13,	1804—	—, one gallon of whiskey.....	0.	5.	7½
Sep. 20	—	Hugh Kerr for flooring the meeting-house	0.	15.	0
Nov. 6	—	James Young, one deer-skin.....	0.	6.	0
29	—	Jesse Welsh, one fourth pound of powder	0.	7.	6
Dec. 21	—	Thos. Carmichael, two pounds of iron...	0.	1.	8
26	—	John Carmichael, one and one half gal. whiskey	0.	8.	5
Jan. 24,	1805—	Andrew Robb, one quart of whiskey....	0.	1.	4½
Apr. 15,	1806—	Thos. Canon, by discount-meetinghouse ground	0.	7.	6
May 2	—	Ann Pollock, in spinning.....	0.	15.	0
Jun. 14	—	William Jewell, weaving 12 yards of linen	0.	9.	0
Aug. 16	—	Nathaniel Harriott, in weaving.....	0.	15.	0
Dec. 9	—	Robt. Campbell, one half gallon whiskey	0.	2.	6
18	—	Edward Campbell, a six light sash, six panes gl.....	0.	8.	4
Jan. 1,	1807—	Moses Cole, five pounds nails.....	0.	8.	4
Feb. 11	—	Wm. Jewell, swingling 73 lb. flax at three cts lb.....	0.	16.	6
Oct. 16	—	John Moore, one pickling tub.....	0.	10.	0
Feb. 18,	1808—	Wm. Hose, swingling 30¾ pounds flax at 3 cts. lb.....	0.	7.	6
Nov. 9	—	Thomas Bronston, one broom.....	0.	0.	9
Dec. 8	—	Thomas Bronston, one gallon whiskey...	0.	7.	6
Feb. 17,	1809—	Moses Cole, one Dutch oven.....	0.	15.	11
Dec. 28	—	Moses Cole, one fourth bushel dried peaches	0.	2.	6
Jan. 9,	1810—	Moses Canon, one day's breaking flax...	0.	3.	9
Jun. 19,	1811—	William Jewell, knitting one pair of socks	0.	2.	6
Jun. 19	—	William Jewell, weaving 30½ yards.....	1.	4.	4
Apr. 20,	1813—	Jas. McDermit, making one pew.....	0.	15.	0
May 3	—	Thos. Canon, Sr., one day's rolling logs..	0.	3.	9
Jul. 6	—	Thos. Canon, Jr., one dollar in cash.....	0.	7.	6
Jul. 7	—	Saml. Fergeson, six and one fourth gal. whiskey	1.	9.	3½
Dec. 1	—	Thomas Canon, Sr., fifty cents in cash...	0.	3.	9
Feb. 15,	1814—	Edward Campbell, amt. his stipends in hauling pork to Erie.....	3.	3.	0
Mar. 22	—	Thos. Canon, Sr., a three dollar bill, gave one dollar in change.....	0.	15.	0
Dec. 16,	1815—	Jas. Carmichael, one cow's hide, 54 lbs..			\$3.24

Catechetical Instruction

An important part of a pastor's work in the early days was that of catechizing the young people. About three hundred questions used by Mr. Satterfield were found a few years ago. They seem to have been prepared by him before 1808, and were certainly used until 1843. They are in manuscript and reveal the practical turn of the author, and the sensitive points in his

conscience. The Westminster Shorter Catechism formed the basis of his more advanced questions. Sometimes answers were inserted when questions were difficult. The following list shows what were used in elder Thomas Scott's quarter on March 7, 1808. Answers and comments are omitted:

1. Which is the fourth commandment?
2. What do you understand by the Sabbath day?
3. When was the Sabbath instituted?
4. Why are we required to remember this commandment in particular?
5. Were any under the Jewish dispensation required to remember the Sabbath, but the Jews?
6. Is the fourth commandment binding on Christians under the gospel?
7. How do you prove that?
8. Why does the apostle say "let no man therefore judge you in respect of the Sabbath days" (Col. 2: 16)?
9. What proof have we of the Sabbath having been altered from the seventh to the first day of the week?
10. Why was the Sabbath altered from the seventh to the first day of the week?
11. Does this commandment prohibit all kinds of work?
12. What do you understand by works of necessity and mercy?
13. Is it a profanation of the Sabbath for neighbors to pay each other social visits on that day?
14. To converse about worldly things on the Sabbath?
15. Is it a profanation of the Sabbath to bake bread and make pies on that day?
16. How many reasons can you assign for the religious observance of the Sabbath?
17. What does a willful neglect of the right observance of the Sabbath manifest?

Another list of questions bore the following title: "Some Short and Easy Questions for Children." They are given below:

1. Who made you?
2. Who redeems sinners?
3. Who sanctifies them?
4. Of what did God make you?
5. What should that teach you?
6. What did he make you for?
7. How ought you to serve him?
8. How many gods are there?
9. How many persons in one?
10. What offices doth Christ execute as our redeemer?

11. What need have you of Christ as a prophet?
12. What as a priest?
13. What as a king?
14. How many commandments are there?
15. Which is the first?
16. What state was Adam created in?
17. Did he always continue in that state?
18. By what means was he induced to sin?
19. What state are we born in?
20. How are sinners to be delivered out of that state?
21. How are children to honor their father and mother?

Mr. Satterfield often catechized in individual homes when making pastoral calls, but such work was preparatory to the class examinations held usually in March, but as early as January and as late as April. As the parish was divided into "quarters" according to the number of elders, the young people of a quarter assembled at some convenient home where the pastor and his elder met them. An examination of this kind was held in Elder Jackson's quarter on March 12, 1810, when in addition to the usual questions from the Westminster Shorter Catechism, twenty-nine more were asked on the subject of Justification.

Sometimes several quarters assembled at one place as on February 13, 1810, when the young people from three quarters met at the home of Matthew Dawson and were examined on the decrees of God. Aside from the Shorter Catechism, twenty questions were used at that time.

In some religious households it was customary for the parents to catechize their children on Sunday evenings. Sometimes children, parents, and even grandparents would answer in turn, and enjoy the exercise. In such cases any member of the family might be selected to ask the questions.

For a century or more the catechism was taught more or less faithfully, but the old methods passed away long ago. With the growth of the congregation, the multiplication of services and meetings, and the changes in secular and religious customs, it was both natural and necessary that the pastor should transfer the catechetical work to the Sunday school. But the change was slow, depending on the growth of the Sunday-school idea and the disposition of the pastor to drop old customs. The Reverend Robert Dickson was the last to catechize in the old way in

Neshannock. The attitude of Presbytery towards this method of teaching is apparent from a minute made on January 9, 1816. It runs as follows: "Mr. Matthews was appointed to preach in Hopewell the first and second Sabbaths of February and catechize two days in said congregation. Mr. Semple was appointed to preach in Hopewell the first Sabbath of March and catechize one day."

The Reverend James Satterfield

Mr. Satterfield stood above medium height, and was lightly though strongly built. His face revealed character that commanded respect, and his dress distinguished him from most of his parishioners. To the end of his life he wore his hair in a braid, and clung long to knee-breeches and silver buckles. His physical endurance was remarkable. He suffered many hardships all the way through life, yet in his eighty-ninth year could mount his horse unaided.

He was born in Queen Anne County, Maryland, in August, 1769, the fifth child of James and Margaret (Meed) Satterfield. After his father's death, his mother married a Mr. Davies. The family then moved to Washington County, Pennsylvania, and engaged in farming.

In 1790 Mr. Satterfield became much interested in the new venture of exporting provisions to New Orleans, and some time later constructed a flatboat, loaded it with flour, and made the perilous journey down the rivers with great success. Part of his cargo was produced on his own farm, and the remainder was secured from neighbors, who sent it at their own risk. Most flatboats at that time were carrying flour, bacon, and whisky, but Mr. Satterfield's was loaded with flour only. Several men accompanied him, and each was armed to meet any possible attack by Indians along the way.

The profit of this venture was so satisfactory that Mr. Satterfield did not return by the usual land route, but sailed around to Baltimore. After visiting friends, he walked to his home in Washington County. On the long journey he reflected much on the subject of his future, and on the use to which he should put his money. In speaking of his thoughts later he said, "I felt something pressing upon me that I should take the money thus earned and go to the learning." He had united with the church when about fourteen years of age, and his religious convictions

had so deepened that he was not long in deciding his course. He entered the academy at Cannonsburg, Pennsylvania, and after completing his studies there pursued a course in theology under Doctor John McMillan.

His license to preach the gospel was granted by the Presbytery of Ohio on September 3, 1800, at the Hopewell church, the text for his trial sermon being Micah 6: 8. One month later, on October 28, 1800, he was married to Miss Polly Orbison of Washington County, and soon after set out on a missionary tour among the Indians, going as far as Detroit. Later he received a call to Moorfield and Neshannock, and was installed on March 3, 1802. But the very beginning of his pastorate was saddened by the death of his wife, which occurred on July 23, 1802, less than four months after his installation. On March 27, 1804, he was married to Miss Ann Gibson. She was a member of the Neshannock Church, a daughter of James Gibson, and a sister of Abner, William, Isaac, and Francis, and of Mrs. Dickson of New Castle. She died on September 12, 1815, leaving two sons and three daughters; namely, Samuel, Mary, Sarah, Margaret, and James, all of whom reached maturity and married. Hadassah and Annie died in infancy. Samuel was made an elder in the Presbyterian Church of Pulaski, and four of his children became members of the Neshannock Church: Ann, the wife of Alexander P. Moore; Eleanor, the wife of Francis Wilson; Oliver and Sarah. David entered the ministry and made an honorable name for himself both as a pastor and as president of Scotia Seminary.

His third marriage occurred on September 3, 1816, to Miss Sarah Mead, a daughter of General David Mead of Meadville, Pennsylvania. She died on May 22, 1823, leaving one son, Mead, and one daughter, Elizabeth; both of whom eventually married, but left no children. Mead Satterfield was ordained to the gospel ministry, but died after four years of service.

Mr. Satterfield's third wife, Sarah Mead, was born in 1789, the first white child born in Pennsylvania west of the Allegheny River. Incidentally it may be noted that Benjamin Stokely claimed that his daughter, Ariadne, born September 19, 1797, was the first white child born in the original Mercer County; and it has always been affirmed that Hannah Waugh, born in 1798, was the first white child born in the Neshannock settlement.

Mr. Satterfield was a commissioner to the General Assembly in 1802, 1803, 1805, and 1812. He was treasurer of his Presbytery from 1802 until 1808, and served for a time as moderator and also as stated clerk. He was instrumental in bringing into existence the Unity Presbyterian Church, and when Presbytery on January 15, 1823, gave that body permission to organize, it appointed Mr. Satterfield to supply it as much as possible until the next meeting. On June 27, 1837, he was appointed to organize the West Middlesex Church, and to preach there one-third of his time until the next meeting of Presbytery.

As a preacher, Mr. Satterfield was intensely practical, justifying all his teachings in his own conduct. His theological views, however, were too broad for certain members of his congregation, especially for Elder Samuel Marquis, who regarded some of his doctrines as erroneous, and finally brought the matter to the attention of Presbytery. But in the meantime, on October 16, 1811, Mr. Satterfield requested his release from Neshannock; and the congregation was cited to appear by its commissioners at the next meeting of Presbytery at Hopewell on January 14, 1812. On that date he again repeated his request, but as a charge of teaching erroneous doctrine was involved, that point took precedence of the request.

Many men when under trial show a resentful spirit, and lose friends, but Mr. Satterfield's manner was governed by noble convictions, and was of itself a good reply to his critics, winning him also the fairest consideration from the ecclesiastical court. Mr. Marquis was no less sincere in his convictions. He believed it to be his duty to guard the purity of the doctrines of his church. The Presbytery displayed considerable ingenuity in its deliverances, but did not satisfy Mr. Marquis nor wholly clear Mr. Satterfield. When the Minutes of Presbytery came under the review of the Synod of Pittsburgh, that body declared "That the Presbytery of Hartford have not proceeded in this case with that decision and zeal which was requisite."

To illustrate the theological views of the frontiersmen of that day, the details of Neshannock's first heresy trial are here given in full:

To the Reverend Presbytery of Hartford to meet at Warren on the Third Tuesday of October.

The petition of a number of the members of the Neshannock Congregation respectfully sheweth that:

Whereas your petitioners do humbly hope that they are firmly attached to the doctrines of the Word of God, a summary of which we have in our excellent Confession of Faith and Catechisms, of course we can not be well satisfied to have doctrines propagated among us, which we are afraid are contrary to the Word of God and the Standards of our church. But as we feel ourselves very imperfect judges in many things, we look up to you as our spiritual fathers for counsel and direction in a case that is likely greatly to affect the happiness of the congregation of which we are members.

Our Reverend and dear pastor, Mr. James Satterfield, did in the presence of Rev. Thomas Hughes preach the following doctrines; to wit: That the atonement of our Lord Jesus Christ was made for all men; that the condemnation of the sinner would be that the atonement was made for him and that he would not accept of it, and that original sin would not condemn any person unless he committed actual sin. He has since investigated the same doctrines and said that the atonement was made for every individual of the human race, and that no children will be condemned for original sin merely.

If these doctrines are according to godliness, we have it yet to learn. We pray you to take such order upon it as your wisdom shall dictate, and appoint one of your reverend body to give us the result of your deliberations. If we are wrong in our opinions we wish to be set right, which we trust this measure would have a tendency to do, and so heal the divisions made, or likely to be made, in our congregation; and your petitioners, as in duty bound, will ever pray. Signed:

Samuel Marquis
Robert Stevenson
William Jackson
Hugh Lytle
Adam Wilson
William Johnston

James Buchanan
Robert Buchanan
Joshua Bently
James Moore
George Thompson, Junr.
John Pinkerton

On hearing these charges, Presbytery directed Mr. Satterfield to put in writing a statement of his comments on the doctrines mentioned. The following statement was then hastily prepared for the immediate use of Presbytery:

Whereas a number of petitioners, members of Neshannock congregation, being dissatisfied with some statements which I delivered when preaching on a communion Sabbath in June last, and on another Sabbath not long after, said members laid in a complaint to the Presbytery against me for having preached error. Whereupon Presbytery requesting me to give a statement of my sentiments alluded to at the times above specified, which was done and is as follows, viz:

When preaching on John 1: 29 and attempting to explain the latter part of the verse, I observed that I was at a loss to understand the meaning of this and a number of other texts to the same purpose; viz., II Cor. 5:14; Heb. 2:9, and I John 2:2, if they extended the atonement of Christ only to the elect, and not to all men. I observed also that I was of the opinion that there never were any of Adam's posterity finally condemned merely on account of his transgressions. I observed, likewise, that I felt willing to believe all infants dying in infancy would be saved, till Scripture teach me I must not believe it.

Speaking on the above subject at another time, I observed that the atonement will be so far from finally benefiting the finally impenitent that it will be a circumstance which will aggravate their condemnation to all eternity, more than any other consideration—to think that Christ and salvation were freely offered to them and they willfully rejected the offer.

It has been reported that I deny original sin; but it is a groundless report. I believe:

1. We all sinned in and fell with Adam in his first transgression, became guilty in the eye of the Law, and exposed to everlasting punishment.

2. That we are totally depraved in a moral point of view.

3. Neither able to do a good action, speak a good word, nor think a good thought from a proper principle; if our eternal salvation might be insured thereby.

4. That all the miseries of this life, death itself and the pains of hell forever, are the effects of Adam's transgression.

James Satterfield.

A letter in the interest of harmony was then addressed by the Presbytery to the petitioners. It was general in character, and made no reference to doctrinal questions. But if the Presbytery thought to evade an unpleasant duty, it did not succeed, for both the church and the pastor insisted that the question of orthodoxy be settled promptly.

The next meeting of the Presbytery was held at Hopewell on January 14, 1812. Mr. Satterfield again repeated his request to be released from Neshannock. Commissioners from the church were present and requested Presbytery to act on the doctrinal questions before granting the dissolution of the pastorate. Mr. Satterfield acceded to this proposal, and the commissioners further agreed that the questions to be settled by Presbytery should be stated as follows:

First. That he did not understand the meaning of John 1: 29 and a number of other texts to the same purpose, viz., II Cor.

5: 14; Heb. 2: 9, and I John 2: 2 if they extended the atonement of Christ only to the elect and not to all men.

Second. That he is of the opinion that none are finally condemned merely for Adam's transgression.

Third. That he is willing to believe, until Scripture shall teach him otherwise, that all infants dying in infancy will be saved.

Fourth. That the Law of God was fully satisfied for all men.

The Presbytery after considerable deliberation reached its conclusions on the following day. They were as follows:

First. Presbytery is decidedly of the opinion that the atonement made by Christ is in its nature sufficient for all men, and on that ground and on the command of God ministers have a right to offer salvation to all men; but the special design of the atonement was for the elect only, and that the expressions made use of by Mr. Satterfield on this subject if applied to the nature of the atonement are Scriptural, but if applied to the design of the atonement they are not Scriptural.

Second. The expressions are not unscriptural, as there is a distinction between Adam's transgression and original sin which consists in the guilt of Adam's first sin, the want of original righteousness and the corruption of our whole nature.

Third. All infants are under the condemnatory sentence of God's Law, and if they dying in infancy be saved, it must be by pardoning and purifying grace; but as it appears from Scripture that some are saved, and they do not state that any are finally lost, no person can reasonably be censured for saying he is willing to believe that all infants dying in infancy will be saved.

The fourth point elicited a lengthy discussion that resulted as follows:

"The Presbytery is not satisfied that the expressions are Scriptural, yet are of the opinion that Christ has so satisfied the Law as that salvation may be freely offered to all men; but God can be just and justify none but those who believe in Jesus Christ."

Mr. Satterfield's preaching was reinforced by his irreproachable life, and his critics assailed him with much hesitancy. Even Mr. Marquis when differing from him recognized the kinship between his life and doctrine, and paid him compliments accordingly, though he never agreed with him even after the decisions of Presbytery. Mr. Marquis had no equal among the laymen of his neighborhood in a theological argument, and he was ever ready to defend the most extreme deductions of Calvinism. Like Madame Guion in "The Procedure of Divine Love," he

could have said dogmatically what she said morbidly—"If I must be lost I will."

In accordance with his request, Mr. Satterfield was released on January 14, 1812; but the congregation immediately asked that he be permitted to supply their pulpit as often as possible until the next meeting of Presbytery. Again, on the fifteenth of the following April, they asked for half his time as supply during another interval.

After his release from Neshannock he was appointed to itinerate as a missionary, and preach in the settlements on the east side of Big Beaver and up the Shenango. On January 25, 1815, he was called to the church at Hubbard, Ohio, for one-half of his time, and on the same date he asked to be released from Moorfield. This request, however, was withdrawn in the following April. His work then went on steadily until January 15, 1823, when he requested his release from Hubbard. This request also was dropped, but he was finally released on April 5, 1831. He wished to resign his charge at Moorfield also at the same time, but again withdrew his request. He was released, however, on June 25, 1834. It is remarkable that this church on the fourteenth of October in the same year presented another call for half his time. The call was declined, but he later served as a stated supply for half time in 1837. On April 9, 1839, he was made stated supply for one year of Moorfield, Sharon, and West Middlesex. The latter place had been organized by him in July, 1837, and received one-third of his time until October, 1838. He had also established a preaching point at the village of Sharon in 1838, and rendered it occasional service for several years. Being without a charge after 1840, he rendered voluntary service to Moorfield, preaching occasionally and catechizing until 1844, when the church was absorbed on the sixteenth of August by the new organization at Sharon.

On the Sunday before his death, Mr. Satterfield attended services in the church at Sharon. He took cold that day and complained of sore throat. His death occurred on the following Thursday, November 20, 1857. He was in the eighty-ninth year of his age. Three weeks later the Presbytery of Beaver passed a series of resolutions showing the high and tender esteem in which he was held. His body lies in the old Moorfield cemetery.

CHAPTER XI

THE THIRD PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

He saith unto him, Tend my sheep.—John 21:16.

AFTER Neshannock became vacant, on January 14, 1812, it still depended on Mr. Satterfield for occasional services. After July of that year, a number of ministers occupied the pulpit for a day or more. On April 13, 1813, Robert Stevenson, who represented the church in Presbytery, requested the privilege of prosecuting a call before the Presbytery of Erie for a part of the Reverend Samuel Tait's time. He received permission also to apply to other Presbyteries within the Synod for desirable pulpit supplies. Mr. Tait was then pastor of the church at Mercer, and as he was intending to take the pastorate of Upper Salem also, he could not entertain a call from Neshannock. Soon after the meeting of Presbytery, however, a licentiate named William Matthews, who had been granted permission to itinerate within the bounds of the Presbytery, preached at Neshannock with acceptance, and received a call for his whole time. This call, and another from Upper Sandy for one-fourth of his time, appeared in Presbytery on June 22, 1813. He accepted the former at a salary of \$290 a year, beginning with the first of the following July. His ordination and installation took place on October 20, 1813. The Reverend Clement Valandingham preached the installation sermon, and the Reverend William Wick presided and gave the charge.

Mr. Matthews was received under the care of the Presbytery of Erie on June 24, 1807, and presented his first exegesis to that body at its meeting in the following October. His effort was not sustained, and he was given a new subject to be presented at the following April meeting. Giving satisfaction at that time, he was assigned a homily on Matthew 5: 8, and later, a presbyterial exercise on II Corinthians 5: 21, and, finally, a lecture on Isaiah 61: 1-3. He came under the care of the Presbytery of Hartford on November 8, 1808, and after passing an examination in divinity and presenting a trial sermon on Luke 19: 10, was licensed on April 11, 1809, to preach the gospel.

For three years he did itinerant work, both within and without

the bounds of the Presbytery. But on April 16, 1812, charges against him were laid before the Presbytery of Hartford by the Board of Trust of the Western Missionary Society. These charges related to several acts of dishonesty in handling property belonging to the society, and also to falsehood in disclaiming certain of these acts. The Presbytery ordered that citations be sent to each party to appear at the next meeting. But on the day before the meeting, Mr. Matthews in the presence of two witnesses signed his name on the back of the paper containing the charges, declaring that each charge was true in every particular. When the case came up on the next day, both the charges and the acknowledgment were read, and Mr. Matthews was heard at length in his own defense. On the following day, June 24, 1812, he made further explanatory statements, and submitted his case to the action of the Presbytery. There were extenuating circumstances in Mr. Matthews' case that created great sympathy for him, and made Presbytery as lenient as ecclesiastical law would permit. It therefore "judged that he be suspended from preaching until the next meeting of Presbytery." At the next meeting, on October 20, 1812, he again expressed his sorrow and repentance, whereupon he was permitted to resume his activities as a licentiate.

When called to Neshannock, he was ordered by Presbytery to complete his parts of trial for ordination, and to prepare a sermon on John 3: 16. His examinations were passed successfully on Tuesday, October 19, 1813, and the congregation assembled on the following day for the installation. Much was made of the occasion, and the congregation felt a great degree of satisfaction in having the entire time of a pastor, and in having him reside on the field. The officers of the church had made a complete canvass of the congregation for subscriptions to be paid in money, for Mr. Matthews was not a land-holder as his predecessor had been, and could not use unlimited quantities of grain and other farm produce.

But the expectations of the congregation quickly waned. An evil leaven soon began to work. The charges he had faced in Presbytery were bandied about without palliation. Faults were found that did not exist, and those that did exist were greatly magnified. Some found fault with his theology, some with his tendency to introduce strange customs, and others said he was

"too anxious to get what was coming to him." It is certain that he drew his salary as none did before him, and as none did after for half a century. But, on the other hand, the officers of the church had never been so active in providing for the support of a pastor. They were, of course, actuated largely by the drastic action of Presbytery after their neglect of Mr. Satterfield.

A treasurer's book was purchased in 1813, and a part of it was laid off in sections to correspond with the six divisions or quarters of the congregation. Ninety-five subscriptions were entered, amounting to \$146.50. All but fifty cents was collected. This subscription was for the half year beginning July 1, 1813. There were ninety-four subscribers in 1814, eighty-eight in 1815, and seventy-nine in 1816. When Mr. Matthews closed his work on December 31, 1815, the congregation owed him \$74.44. This sum was borrowed from James Hezlep, Matthew Dawson, Malcom McComb, David Clark, and William McMillan, and was paid on January 6, 1816, three days before the Presbytery dissolved the pastoral relation.

Conscious of his loss of power, Mr. Matthews said to the people, "There is a Jonah in this congregation, and, if I am he, I wish to be cast overboard." He then requested the congregation to decide whether he should remain. A vote was taken at the Monday service following his last communion, and only one person arose to say that he should stay, a little girl, Margaret Irwin, who finding herself standing alone suffered such a degree of embarrassment that she never forgot the occasion. The congregation then decided that his work should cease with the last day of December, 1815. Presbytery granted the dissolution of the pastoral relation on January 9, 1816.

Mr. Matthews was dismissed to the Presbytery of Lancaster (Ohio) on June 26, 1816. Nearly three years later he became pastor of the churches of Montgomery, Plymouth, and Jeromeville, and thereafter labored within a radius of forty-five miles about Bucyrus, Ohio. In 1825 he was pastor of the church at Lexington. From 1829 to 1833 he served the church of Hopewell at Ashland, part of the time as supply and part as pastor. About 1834 he became stated supply at Bucyrus and Sandusky; but from 1836 to his death he was without work, except for a few months in 1844. He died at Bucyrus, Ohio, between May, 1851, and January, 1852.



THE REVEREND ROBERT DICKSON, D.D., SIXTH PASTOR



MRS. ROBERT DICKSON, WIFE OF THE SIXTH PASTOR

One who knew Mr. Matthews said of him, that his personal struggle was too great to allow him to be useful to other men, and that he should never have entered the ministry. But, on the other hand, it was through the ministry that he worked out his own difficult life problem, and, because of his unceasing efforts to correct his inherent moral frailties, he may have been entitled to more honor than he ever received.

It took Neshannock many years to forget the embarrassment it felt when requested to decide whether the pastor should stay. All knew that he should not stay, but some of the leaders of the congregation were grieved that they had been forced to vote in a manner that implied precipitancy and ill-will.

Hymnbooks

It appears that the first difficulty with the music problem arose in Mr. Matthews' pastorate. Watts' Psalms and Hymns as revised by Joel Barlow, and also by Dr. Dwight, were used in many churches while Neshannock was still clinging to Rouse's famous version of the Psalms. Mr. Satterfield entertained broad views on the subject of psalmody, but is not known to have attempted the introduction of the new book. Certain prominent members in the church, especially Matthew Dawson and James Dick, stood firmly in the way of any change. Mr. Dawson was the strongest supporter of the church financially, and Mr. Dick was about that time the "musical clerk." The preface to the Psalm Book used by Mr. Dawson contained these words: "No doubt one may compose spiritual hymns for his own and other's religious recreation; but to admit forms of human composure into the stated and public worship of God appears to one very improper." Tradition says that the Colonists once tore up hymnbooks to make wadding for their guns when fighting the mother country, and that the popular saying, "Give 'em Watts," had its origin in that occurrence. At some time, somebody decided to give 'em Watts at Neshannock. But whatever else may have happened, tradition affirms that on the introduction of Watts' book, when a new clerk read the first line, Matthew Dawson sprang to his feet exclaiming, "I'll have none of that here." He yielded gracefully, however, and the revised Watts' was accepted and used until 1845.

The action of Synod on October 7, 1812, granting one hun-

dred Hymnbooks to the five presbyteries, may have precipitated the action at Neshannock, for the church received a copy.

On May 22, 1788, the Synod of New York and Philadelphia passed the following resolution:

"Resolved, The Synod did allow and do hereby allow that Dr. Watts' Imitation of David's Psalms as revised by the Reverend Mr. Barlow be sung in the churches and families under their care. But they are at the same time far from disapproving of Rouse's Version, commonly called the Old Psalms, in those who are in the use of them, and choose to continue; but are of the opinion that either may be used by the churches as each congregation may judge to be most for their peace and edification; and do therefore highly disapprove of severe and unchristian censures being passed on either of the said systems of Psalmody."

In 1802, the General Assembly authorized the use of Timothy Dwight's revision of Watts' Psalms.

On June 16, 1845, the Congregation ordered the purchase of fifty dollars' worth of the "Psalms and Hymns," authorized by the General Assembly in 1843. The books were to be secured by the first of October, and the money was to be raised by a special collection. This book was used until 1875. On June 13 of that year, the Session decided to introduce the "Presbyterian Hymnal," authorized by the General Assembly a few weeks before. This book continued in constant use until 1908 when a popular book entitled "Hymns, Psalms and Gospel Songs" was introduced and used in all services. The "Gospel Hymns" was used in the prayer meeting, Sunday school, and young people's societies, and occasionally in the church services, almost from the time of its appearance until 1908. Soon after this date the Sunday school was using "Hymns of His Praise, No. 2."

Because of the scarcity of books, saying nothing of one or two other reasons, it was necessary for many years to conduct the singing by "lining out," "giving out," or "parceling out," as the custom was variously styled. The clerk, occupying an elevated position in front of the tent or the pulpit, read one line of a Psalm and instantly "raised the tune," the congregation joining with him. Most, if not all clerks, soon fell into monotonous habits, intoning their reading so as to glide easily into the music. As soon as one line was completed another was read, alternating thus to the end. After the congregation became familiar with

Watts' Psalms and Hymns the clerk decided to give out two lines at a time. But the one line method had grown sacred, and the change met with instant opposition. Again, Matthew Dawson with stern impulsiveness sprang to his feet to check the advancing modernism. "I'll have no more of your new ways here," he exclaimed, and then as suddenly took his seat. Though he did not accomplish his purpose, he was too big at heart to make trouble about it. Fortunately, his surprising act caused two people to remember exactly where he sat, and the discovery of his seat later became the key to the entire seating plan of the second log church.

By 1837, hymns had grown so familiar and books so abundant that the custom of lining out fell into disuse, except at meetings where light was poor, or where no books were available. However, these exceptional occasions prolonged the life of the custom for many years. In the Associate Presbyterian Church of New Wilmington the custom prevailed much longer than at Neshanock. An attempt was made there as late as 1852 to set it aside, but failed.

Only a few tunes were in use during the first forty years. Nearly all of Rouse and Watts could have been sung to three, since both confined themselves largely to common, long, and short meter. It was a common thing for people to refer facetiously to the "Seven Sacred Tunes" just as others long years before spoke of the "Twelve Tunes of David," after they had become familiar with the list given in one of the editions of the old Bay Psalm Book. The following tunes were certainly much used before 1820: Dundee, Dublin, Mear, Windsor, Cambridge, and St. Mary. These names and parts of the tunes were found written in old copies of Rouse and Watts. But thirty or forty other tunes must have been familiar to precentors.

At a meeting held on Monday, December 3, 1838, the congregation after spending a recess of thirty minutes in singing, appointed a committee composed of George Thompson, James Banks, James Black, and David Williamson to select tunes to be sung in the church services. This action was epochal, and from that time onward music occupied an important place in the order of service. On the nineteenth of the following March, it was resolved "That Mr. Everett be engaged to teach church music in this house once a week for six months, for the sum of

one hundred twenty-five dollars." A committee was appointed to secure the money, and report to the congregation on the first of April. On that date another committee was appointed to employ Mr. Everett, "To teach singing in Neshannock meeting house for so much time as money can be obtained to pay him." At a meeting on January 3, 1840, the use of the church was granted for teaching church music, and Mr. Everett was requested "to pitch or raise the tunes and assist in singing," while employed as a teacher.

Precentors

As long as the custom of lining out prevailed, the music was directed by one, two, or three clerks, who occupied a bench in front of the pulpit. When only one was present he both "parceled out the lines" and "raised the tunes," but if two were together one lined out and the other raised the tunes. When a third person was present, he simply assisted in carrying the tune.

Perhaps the first regular clerk the church ever had was Robert Stevenson. James Dick, however, was very soon associated with him and became very popular as a leader. Neither tradition nor record furnishes any other name until after 1820. Soon after that time Robert Moore and James Pinkerton became prominent, and at some unknown time George Thompson, James Banks, James Black, David Williamson, and one of the McKears certainly rendered some service. In 1838, four clerks were elected, and this number, with a few exceptions, prevailed for about eighteen years. In 1842 ten clerks were chosen to "carry the parts." All were men, according to the custom of the time, and most or all had been trained under Mr. Everett. This arrangement stood for one year only, unless it existed in the previous year, about which there is no record.

The men who led the music were called in the records "clerks," "singing clerks," "choristers," and later, "choir-leaders." The following are the names of those who served one or more years between 1838 and 1855: Robert Moore, James Pinkerton, J. Johnston, John McClain, John Thompson, John Watson, John Gibson, William Cotton, William Marquis, Robert Wilson, Samuel Glenn, A. McMillan, Irwin Dawson, James Cotton, James Thompson, John M. Hunter, John Wilson, Jr.,

Robert Love, John R. Wilson, Samuel Pinkerton, William Mercer, Jr., Josiah Wilson, Jr., David B. Moore, David Clark, Harry Thompson, John Carr, Hugh Wilson, and Hezlep Black. James Pinkerton led all of them in popularity and length of service. Next to him came William Marquis, John R. Wilson, and Hugh Wilson.

Mr. Pinkerton was a stone-mason by trade, but notwithstanding his heavy toil, loved music and devoted much time to it. He exercised his gift not only in leading the music of his church, but in conducting numerous "singing schools" throughout his own community and beyond. He was extremely sensitive about his accomplishments, and somewhat jealous of his position as a leader, but the congregation appreciated his services and was not only patient with his infirmities, but in 1848 granted him a free pew, and in 1856 made him a member of the first regularly organized choir. His long clerkship made him one of the most prominent figures in the church and caused an unusual number of incidents and anecdotes to become associated with his name.

Like all supersensitive people, Mr. Pinkerton not only received wounds but gave them. He was once doing some stonework for David Moore, and for some reason left the work for a few days. At the noon meal on the day of his return he asked for a second helping of meat. Mr. Moore being in a jocose mood assumed a serious countenance, gave him a liberal helping, and said, "James, it would be much better if you boarded here all the time; it takes so much to fill you when you come back." Mr. Pinkerton took sore offense and arose to leave the table, but was finally persuaded to take his seat again. A little later the other side of his disposition was displayed at a dinner in the home of William M. Francis. Having the vigorous appetite of a stonemason, he was not very well pleased with the way Mrs. Francis cut her bread. Holding a slice before his eyes and looking towards the light he said very slowly and solemnly, "I believe I could read the Lord's Prayer through this." It was now Mr. Pinkerton's turn to apologize, and though he did so to the best of his ability, Mr. Francis would not be appeased, and was not satisfied until he had brought Mr. Pinkerton before the Session, charged with irreverence. Of course the Session declined to take the charge seriously.

Mr. Pinkerton had a number of eccentricities of thought,

manner, and method that made his personality interesting without detracting seriously from it. Even his penmanship was embellished with extravagant flourishes, and his conversation was often brightened by very unusual utterances; for instance, in some playful argument he once said, "There's my old horse, Coelum; an animal as good as that would not have been made if there had been no horse heaven for it to go to."

Mr. Pinkerton's death occurred tragically on the church grounds in 1874, in the seventy-fourth year of his age. As he was taking his place in the back seat of his wagon one Sunday after the morning service, the horses being impatient, lurched forward and threw him backward to the ground, breaking his neck.

The Choir

The first attempt to organize a choir was made on June 16, 1845, when the congregation adopted the Assembly's new hymn book, "Psalms and Hymns." The motion was made by James Pinkerton, but action was postponed until the regular semi-annual meeting to be held on the fifth of the following July. At that meeting the pastor, elders, deacons and choristers were appointed a committee to select the singers, who were to be stationed in the four pews at the back of the church; provided these could be obtained. The new plan did not meet with unanimous favor, and the committee being unable to carry out its instructions without creating discord, took no further action. On the other hand, the failure of the committee was a serious disappointment to a number of persons who had more or less taste for music. These persons later attempted to satisfy themselves by organizing a singing society, the constitution of which is as follows:

Neshannock, Dec. 12, 1845.

The committee, through the chairman, read the following:

We, the undersigned, believing it to be a duty as well as a privilege to cultivate the science of vocal music; believing also that an organized society for any special object is the best means to attain that object:

Therefore, resolved that we organize a society to be called the Philo Singing Society of Neshannock, whereunto we annex a constitution for the better government of this society.

Article 1. This society shall have for its special object the

advancement of its members in the science of church music, and the cultivation of social friendship one with another.

Article 2. Any person may become a member of this society without respect of persons by subscribing his name to the constitution and, paying the sum of twelve and one-half cents for contingent expenses.

Article 3. This society shall meet on Saturday of each week at one o'clock in the P. M. for the purpose of practicing vocal music.

Article 4. There shall be a meeting of the society at least once in each month for the purpose of transacting business relating to the society, which meeting shall be held on the first evening of singing in each month.

Article 5. The officers of this society shall be a committee of three persons, a secretary, and a treasurer.

Article 6. It shall be the duty of the committee to enforce order, to provide fuel and other such things as may be necessary for the society.

Article 7. The treasurer shall receive all dues, pay all monies, and render to the secretary a true account of the same at every business meeting.

Article 8. The secretary shall keep a true record of all such accounts as may be rendered to him by the treasurer, together with a list of the members of the society. He shall record all resolutions and read the same at every monthly meeting.

Article 9. Any person violating this constitution by not keeping good order or otherwise, and refusing to submit to the proper officers shall be expelled from the society. The secretary shall strike his or her name from the list and give notice of the same at the next business meeting of the society.

Article 10. This constitution may be altered or amended at any business meeting by a majority of the members voting in the affirmative.

Article 11. No person shall exercise the right of voting at any business meeting except actual members.

Resolved 1. That one o'clock in the afternoon shall be the regular time of commencing business.

2. That no person shall be allowed to make any noise or disturbance unnecessarily in the church, either before or after the hours of singing.

3. Loud talking, or crossing from one pew to another shall be deemed an outrage of this society.

4. The teacher shall be selected by the society on the evening previous to his turn of leading, which person shall have full power to select such tunes as he may think proper.

5. No person leading in this society shall make any remarks except to correct errors which may be made in singing.

6. That there be no talking or laughing during the time the teacher may be selecting the tune.

7. In all cases this society shall be governed by the constitution.

8. That "Mason's Sacred Harp" be the book we use in this society.

The following were members of the organization, the first three forming the committee of three, the fourth being the treasurer, and the fifth, the secretary: Samuel Pinkerton, John Thompson, David Thompson, James Donaldson, Josiah L. Wilson, Isaac Phillips, William Thompson, William Hezlep Black, Matthew M. Dawson, Mary A. Thompson, Sarah A. Gault, Melissa Pinkerton, Elizabeth J. Pinkerton, Clarinda McCready, Margaret A. Pinkerton, Sarah Marquis, Elizabeth Pinkerton, Mary A. Donaldson, Sarah Watson, and Harriet Wallace.

The constitution was suggested by Josiah Wilson, and was a slightly modified form of one used by the Philo Singing Society of Clarksville, which had been organized on November 19, 1844, with Mr. Wilson as secretary. It is not known what volume or edition of the "Sacred Harp" the young people used, but there is some reason for believing that it contained the patent or "buckwheat notes" that for a time were popular, being used in some of the Mason books for the benefit of the people "in the West." This organization had a very short history, but it popularized the female voice and prepared the way for the mixed choir.

The music of the church remained under the direction of a precentor until January 4, 1856, when sixteen men were chosen "to raise the tunes"; namely, Hugh Wilson, James Pinkerton, William Marquis, Hezlep Black, John Armstrong, James Johnston, Josiah Wilson, John R. Wilson, Newton Bentley, Isaac Phillips, Jacob Moore, Andrew Marquis, James Boreland, Mr. Sailsbury, Benton R. Wilson, and James Ho—. At the same time, these men were granted the "right to choose females to assist in singing" (Ezra 2: 65; Neh. 7: 67). Also a committee of five was appointed to secure a place for the choir in the back of the church.

No record was made of the female singers, but more than fifty years later the Honorable John C. Bell was able to recall the

following names: Miss Arminta Johnston, who later was married to the Reverend C. H. Dunlap, Miss Mary Pomeroy, Miss Zarilda Phillips, and Miss Hannah Jane McKean.

The four back pews, two on each side of the partition in the middle block, were set apart for the choir. On June 2, 1862, the congregation ordered the four pews to be elevated one step, and in 1878, when a motion to bring the choir near the pulpit failed to carry, the trustees were directed to remove the pews, and to seat the space with chairs.

The new choir ran autonomously until 1860, when a committee was appointed to have oversight of the singing. Its members were William Marquis, Isaac Phillips, Newton Bentley, and William Clark, who served for two years. In 1862 a new committee was elected having the following members, who served for three years: Hugh Wilson, William B. Clark, William Marquis, Isaac N. Phillips, and John Dick. After 1864, the choir-leader, or chorister, as he was usually called, had entire charge of the choir.

From 1856 to 1860, Hugh Wilson, Isaac N. Phillips, and Newton Bentley served as choristers. James Boreland, a teacher of vocal music, held the office nominally during 1860, but being absent much of the time his duties were performed by Newton Bentley, who served until some time in 1861, when he moved to Iowa. Hugh Wilson succeeded him, and held the position until some time in 1863, when he resigned. Isaac Phillips completed his term, and was chosen by the congregation to serve during 1864. He was followed by William H. Black, who served for four years, and then resigned. In 1869, John Calvin Bell was elected and remained in office until 1873, when his assistant, Captain J. H. Armstrong, was elected, and he made assistant. This arrangement stood for 1871 also; but in the following year, Hugh Wilson was given first place, and Captain Armstrong became his assistant. But Mr. Wilson had some difficulty with his voice, and Captain Armstrong carried on the work alone. In 1876 Captain Armstrong was again elected to first place, and Mr. J. C. Bell became his assistant. In 1877, Mr. Bell was made leader, and was reelected annually for twenty years in succession. He tendered his resignation in 1888, but was persuaded to withdraw it.

Mr. Bell was a man of fine spirit, good judgment, and steady

purpose. He possessed the rare gift of being able to be friendly with everybody without condescension or sacrifice of power. He may have hated discord, but his attitude towards it was that of one who scarcely saw it, and saw no reasons for its existence.

The next choir-leader was Mr. James L. Crooks, who was elected in January, 1897. He was reelected annually until 1905, and discharged his duties as one who sought to praise God rather than to magnify himself. Under his leadership the choir requested an instructor, and the Session accordingly in October, 1904, appointed a committee to solicit funds for that purpose. Professor M. L. Peterson of Westminster College was then employed, and continued in charge of the choir until about February, 1905. On that date the pastor, Reverend S. A. Kirkbride, was elected advisory director, and Miss Hallie Elliott, chorister.

Musical Instruments

Aside from the tuning-forks and tuning-pipes, Neshannock had no musical instrument until 1862. At the annual congregational meeting on the third day of January of that year, the following motion was made and carried: "Shall we admit the use of instrumental music in the public worship in Neshannock Church?" At that time the "American Agriculturist" was a popular journal in the community, and someone became interested in its offer of a melodeon for a certain number of subscribers. A motion was made therefore that all who favored the use of instrumental music should subscribe for that periodical and thus aid in securing its offer. Although the motion carried, the subscriptions were not encouraging, and the plan had to be abandoned. But about that time a colporteur named Spillman came into the neighborhood, and offered a similar instrument for fifty-five dollars. Mr. Hugh Wilson and others collected subscriptions from the friends of the movement, purchased the melodeon, and placed it in the choir space about the first of June. Some opposition was manifested here and there, and more was anticipated, but only one person displayed any particular bitterness. Mr. Wilson had asked that particular person for a subscription, but she retorted, "I would not have the dirty beast in the church." She also called it a "wooden god," and refused to enter the church while it was there. She was a

good woman, and stood firmly for her convictions, even after others had yielded. Finally the Session on April 6, 1863, took up her case sympathetically and sought to quiet her feelings and overcome her objections.

Mr. Spillman's son, Abram, played the instrument on the first day, and in accordance with advice, played very softly for the sake of those who had scruples against "praising God with instruments." There was some fear that the melodeon might subordinate the human voice, but it was soon discovered that the little instrument, even when strained to the utmost, could hardly make itself heard much above the choir. In course of time its overworked wheezy bellows began to furnish a greater abundance of sound than could be coaxed from the reeds. For twelve years it did service in the church, and then, after a few repairs, was used in the prayer-meeting room in New Wilmington until discarded.

But the little melodeon paved the way for a better instrument, and in 1874 a committee consisting of Mr. J. C. Bell and Captain J. H. Armstrong was appointed to learn the price of a suitable organ, and, if possible, to procure it. The committee secured subscriptions amounting to two hundred forty dollars, and purchased an organ from an agent in Mercer for two hundred thirty-seven dollars. This instrument was installed about September 1, 1874, and gave instant and great satisfaction. Congregational harmony did not depend on the soft stop in its case. It was repaired in 1893 at a cost of eight dollars and again in 1901 at a cost of two dollars. In 1910 it was removed to the Sunday-school room and a new Estey chapel organ put in its place. The organ previously used in the Sunday school had been brought to the new church in 1900 by the New Wilmington section of the prayer meeting.

The succession of organists is as follows: Miss Phoebe Cotton, for a few months alone in 1862; Miss Josephine Vance, in conjunction with Miss Phoebe Cotton and Anna Dickson, until about 1865; Miss Elizabeth N. Wilson, until February, 1870; Miss Elizabeth Francis, in conjunction with Miss Elizabeth N. Wilson, from 1867 to 1869; Miss Anna McCready, from February, 1870, to September, 1874. When the organ supplanted the melodeon, Miss Minnie H. Wilson took charge, serving from September, 1874, to 1880. She was followed by Miss Mellie

Wilson, who served from early in 1880 to August, 1882. Miss Anna Benedict Johnston served from October, 1882, to 1888. She had played for a short time in 1865. Miss Rhoda Cotton served from January, 1888, to the fall of 1890. She was followed by Miss Laura McCready, who held the position until 1906—a long, faithful, and acceptable service, cheerfully and unselfishly rendered. On April 8, 1905, Miss Erma Graham became her assistant, and on April 6, 1906, was made the regular organist. Mrs. S. A. Kirkbride and Miss Dorothy Kirkbride rendered later service.

Besides these there were numerous players who gave their services occasionally as substitutes. Among them were Miss Anna M. Moore, Miss Austa Wilson, Miss Frances Ferver, Miss May Chapin, Miss Annetta Bell, and others.

Early in 1875, Mr. Hugh Wilson introduced the cornet and played acceptably until checked by the infirmities of age. The cornet was used for short periods two or three times later, but no effort was made to retain it as a permanent instrument. The violin was first used in 1908, and was played by Miss Bessie Baily. A pipe organ was installed in 1925.

It would require more space than is available to record the faithful services of the musicians of Neshannock, even to give the names of those who composed the choir, which always had from fifteen to over twenty voices. A more praiseworthy succession of singers and players never served in a church. The unusually harmonious character of the organization is apparent from the long periods of service rendered by a large number of its members. James Pinkerton, Isaac Phillips, and John C. Bell each served for one-third of a century, and many others for ten years or more. Even the short periods were not indicative of discord, their brevity being caused usually by deaths, removals, or marriages. The choir is further remarkable for the fact that before the year 1900 it had furnished at least eight ministers of the gospel, six wives of ministers, two foreign missionaries, two home missionaries, and others prominent in various professions.

CHAPTER XII

THE FOURTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

They were all amazed, and were perplexed, saying one to another, what meaneth this?—Acts 2: 12.

VERY soon after the departure of the Reverend William Matthews, the church communicated with the Reverend William Wood of Plaingrove, desiring a portion of his time. He preached at Neshannock on March 10, 1816, and on the next day entered into an agreement to serve the church for six months for one hundred dollars, beginning immediately, and giving half his time. This agreement received the approval of Presbytery one month later, but the church was enjoined to meet and settle its long neglected obligation to Mr. Satterfield, and to furnish Presbytery with a written statement of what it had done.

Mr. Wood fulfilled his engagement, and after some delay, was paid in full. His service had been rendered during the most disappointing weather conditions the community had known since 1800. The whole summer and fall were cold, with freezing temperature in May, June, and September. Corn was replanted several times, but without success; and other crops, including fruit, were almost failures.

After Mr. Wood completed his engagement, the church remained vacant for about four months; and the Synod of Pittsburgh on October 2, 1816, recorded the church as vacant and unable to support a pastor. But in the meantime Hopewell and Neshannock had reached an agreement, and on October 9, 1816, requested Presbytery for permission to prosecute a united call before the Presbytery of Erie for the services of the Reverend William Wood. Permission was granted, and the call was accepted on June 25, 1817. Each church agreed to pay him two hundred fifty dollars a year for half time, and his work was to begin on the first of January, 1817. Mr. Wood began his pastorate in accordance with the terms of the call, but in advance of the action taken by the two presbyteries. Finally, after the delay of a year and over, his installation took place at Hopewell on October 22, 1817. The Reverend James Wright of Westfield

preached the sermon, and the Reverend Thomas Edgar Hughes of Mount Pleasant presided and gave the charge.

The new pastor brought his family to Neshannock and settled upon a farm two miles southwest of the church, adjoining Hugh McKean's property (later the John Byler place, and originally the David McNary farm). He was in the forty-second year of his age, physically large, and of manly appearance. His affability won him many friends and made him popular with young and old. He was a preacher of more than ordinary ability, and created expectations on the part of the congregation that his temporal circumstances never permitted him to fulfill, either to his satisfaction or to that of his ardent admirers.

Mr. Wood came to his field at the close of a year that was long after known as the year without a summer. April and May were dry months and crops failed to catch well. When rains did come they were cold and depressing. Freezing occurred in every month of the year except July and August. Forest fires broke out during the dry months and for many days kept a wide region under an irritating pall of smoke. These conditions, though discouraging at first, relaxed the hold of material things on the minds of the people, and made the congregation responsive to the leadership of the new pastor.

The work of the united fields was indeed heavy, for like Chaucer's parson of the "Canterbury Tales," "Wyf was his parisch and houses for asoundur." The meeting houses were eight miles apart, separated by roads that were often bad; the parish covered an area of nearly one hundred twenty-five square miles, involving an expenditure of much precious time in travel, the population was growing rapidly, and new methods and activities were forcing themselves into the life of the church, increasing its complexity and multiplying the responsibilities of the pastor. Furthermore, Mr. Wood had a large family, and to support it properly, had to supplement his salary by engaging in farming. But on the other hand he had several advantages over his predecessors, especially in the way of more and better roads, more convenient markets, and a larger number of home comforts. A bridge had been built over the Shenango River in 1816, where Pulaski now stands, and there was no longer any necessity for fording the icy or swollen stream to reach Hopewell.

Benevolent Societies

Two new societies had become popular in many churches shortly before Mr. Wood came to Neshannock—the “Moral Society” and the “Cent Society.” The first had for its object the suppression of Sabbath-breaking, drunkenness, profane swearing, gambling, and all immoralities. The Presbytery passed a resolution on June 28, 1815, encouraging the formation of Moral Societies in all the churches, agreeably to the wish of the General Assembly. The Cent Societies were numerous in 1816. This organization was composed of women who agreed to contribute one cent a week to some benevolent cause, such as missions or the education of young men for the ministry. It does not seem possible that these organizations could have been neglected in the Neshannock Church, yet diligent search has failed to reveal any sign of them.

Another popular organization of that period was the Bible Society. The Pittsburgh Bible Society was organized in 1814. Neshannock and Hopewell both made contributions to it in 1820. A society was organized in Meadville in 1815, and another in Mercer on January 1, 1816. The Reverend William Wood was chairman of the latter at the time of its organization, and was made a director. The membership fee in the Mercer society was \$1.50, and the annual dues thereafter, one dollar. The object of the society was to provide Bibles for the poor, and to supply others who might wish to purchase them. A colporteur represented the society in the field. The subscribers in Neshannock were John McClain, Matthew Dawson, Alexander Wright, William McMillan, Marmaduke Wilson, Francis Scott, Abner Gibson, James Gault, Samuel Marquis, Robert Stevenson, Samuel Marquis, Jr., William Cotton, and Malcom McComb.

Another organization, known as the “Western Education Society,” was formed at Mercer on July 10, 1821, having for its object the training of young men for the gospel ministry. The Reverend Samuel Tait was the founder of the society, and directed the education of the only students known to have received its aid. The churches of the region were requested to support the society, and Neshannock responded with eight subscribers, each of whom took advantage of the sixth section of the Constitution and contributed merchandise. The character of that merchandise, together with the fact that it was for a

theological school, makes the subscription list more than interesting: Matthew Dawson, Samuel Wilson, and William Gibson each gave three bushels of wheat; Samuel Marquis and John Young each gave two dollars in meat at six cents a pound; James Gault and John McClain gave respectively 112 and 122 pounds of pork; and James Love, who owned a small distillery, gave two dollars in whisky at twenty-five cents a gallon. Absalom McCready, who later became the fifth pastor of the Neshannock Church, began his theological studies in this school in the summer of 1824, and may have enjoyed a portion of this subscription, or of another one like it.

But the worthy ambitions of Mr. Tait were brought to an end in 1825 by the following resolution of the General Assembly: "It is expedient forthwith to establish a theological seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church of the United States.'" A site was selected in 1827 in "Alleghenytown," across the Allegheny River from Pittsburgh, and the seminary was opened on November 16, 1827. Previous to that date, many of the ministers of Western Pennsylvania had received their theological instruction from the three Johns: The Reverend John M. Mason, D.D., was at the head of a theological school in New York preparing ministers for the Associate Reformed Church; the Reverend John Anderson (D.D., in 1808) conducted a seminary in a little two-story log building at Mill Creek (now Service) in Beaver County, Pennsylvania, turning out ministers for the Associate Church; and the Reverend John McMillan (D.D., in 1807) had a private seminary of his own in a log building near his house, about three miles from Cannonsburg, Pennsylvania.

Prospects and Hindrances

Mr. Wood's pastorate extended over an interesting period of ecclesiastical development. The Board of Home Missions came into existence in 1816, the Board of Education in 1819, and the Board of Foreign Missions in 1837, a few months after his resignation. The Sunday school became a recognized institution in the church, and the temperance question forced itself upon the attention of the religious public.

Political, social, and material progress were equally rapid. Three towns sprang up within the double parish—New Bedford

in 1818, New Wilmington in 1824, and Pulaski in 1832; the public school system was established in 1834; and all the improvements known to the older settlements found their way into Neshannock. The improvement in house construction alone was an unmistakable sign of material, intellectual, and moral progress. The hut had passed away, the cabin was rare, and the log house was yielding to frame, brick, and stone dwellings.

A pastorate at such a time and in such a place could not have been dull; but, unfortunately for both pastor and people, the pastor's enthusiasm was greatly subdued by the indifference of the congregation to his temporal needs. His salary was always delayed. That for the first year was not fully paid until more than a year after due, and that for the second was not fully paid even seven years after due, although small payments were made on the intervening years. On January 27, 1824, the congregation cut down its monetary subscription to \$112.50 by passing the following harsh-sounding resolution: "Moved and seconded and unanimously adopted, that from this date the congregation of Neshannock is to pay the Reverend William Wood his stipends as follows: One-half in grain at the following rates: Wheat, five shillings, and corn and rye three shillings per bushel; buckwheat, thirty-three and one-third cents, and oats twenty-five cents; the other half in money, the payments to be as directed by the fourth section of the Constitution. Recorded by order."

Another settlement was made in 1834, at which time Mr. Wood acknowledged the receipt of \$1,459.09, and agreed that \$40.91 remained due. This sum perhaps represented his salary from 1824, with back dues. The congregation certainly owed him \$300 on March 6, 1822. It should be remembered, however, that the congregation had strained itself to the utmost in its call, and that outside appeals for money were making inroads on the benevolence of the people. Nevertheless, they were not commendably eager in supporting their pastor. Mr. Wood struggled bravely to do his full duty as a preacher and pastor, and at the same time to supplement his salary by managing his farm; but his initial enthusiasm soon began to wane, and his work ultimately terminated as drudgery.

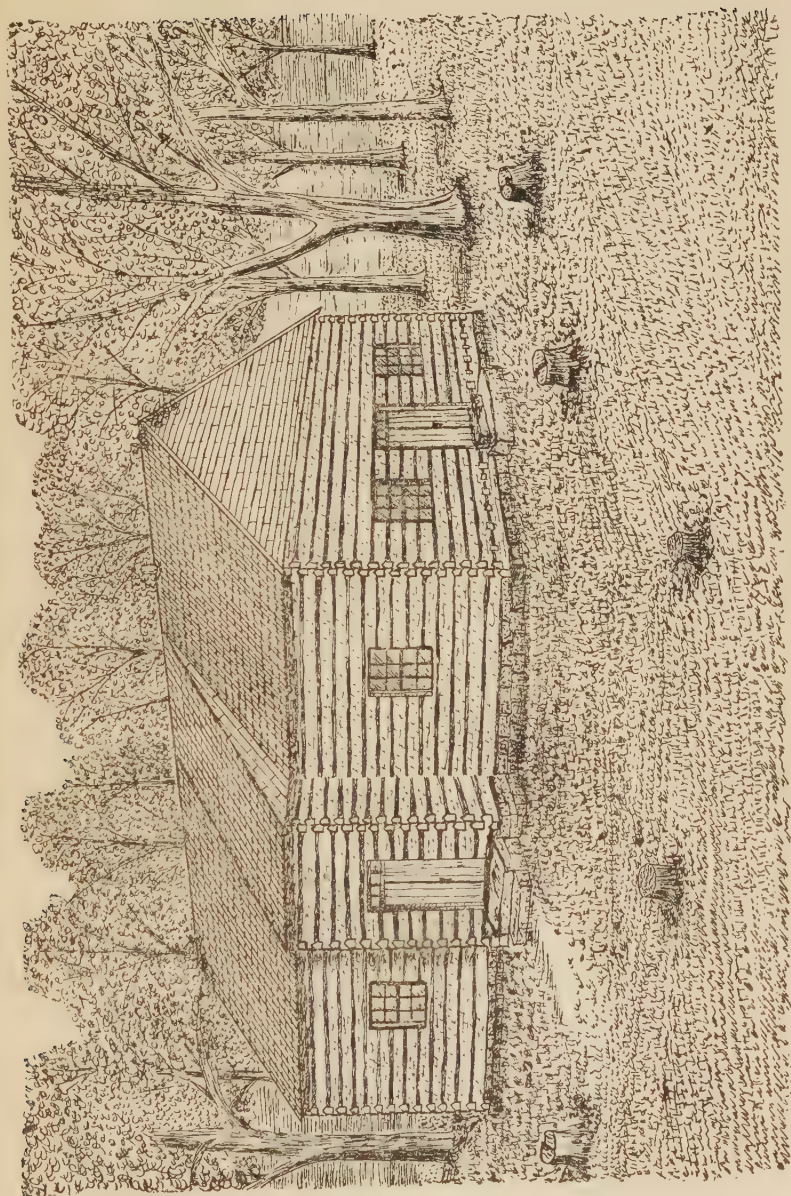
At the beginning of his pastorate Mr. Wood had to pass through the ordeal of conducting a church trial, a performance,

common enough in the early church, but particularly distasteful to him. One of the members was brought before the Session on some unrecorded charge; the charge was sustained, and the party feeling himself aggrieved appealed to the Presbytery, still further annoying the pastor. The judgment of the Session was sustained by the higher court, and the offending member was persuaded to abandon his contention. He was manly enough to return to his place in the church, subscribe to its support, and make his payments faithfully. There were later ecclesiastical trials that did not end so happily.

The Second Log Church

During most of this pastorate, services were held in the tent, except in wet and cold weather. The church, therefore, was used but little, and the congregation scarcely noticed its increasing age until after the heavy snows of 1817 and 1818, one of which exceeded a depth of three feet. These snows damaged the roof so severely that the congregation decided to erect a new building. The work of hewing timber and making shingles began early in the fall of 1818 and the new building was far enough advanced to be occupied by the congregation for some purpose in the following January. The floor was not down at that time, for some of the lumber was used for improvised seats. Another congregational meeting was held in it on February 1, 1819, and the building was mentioned as if completed.

The erection of the new church was undertaken at the time of a distressing financial panic, which in 1819 became the subject of a resolution by the General Assembly, in which it cautioned the churches against "That spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevails in our country." Of course the cost of such a building could not have been great considering the amount of free labor that was performed by the members of the church; and yet there must have been a call for sacrifice. New Castle was planning to build at the same time, and on account of the scarcity of money proposed the use of the lottery. The congregation laid its plans before the Presbytery on January 21, 1818, but that body advised against the method. Ten years earlier the First Presbyterian Church of Pittsburgh had conducted a great lottery to secure money for building purposes,



THE NESHANNOCK PRESBYTERIAN CHURCH, SECOND BUILDING

and advertised inducively in the "Pittsburgh Gazette" in 1807 and 1808.

Much labor has been expended in an effort to discover the facts about this building, and no reader is likely to suspect the difficulties encountered in the search for data, in reducing fact from discordant traditions, and in working out the faint clues gathered from scant and incomplete records. But such labor is always rewarded by the fascination it offers. Even puzzlement could hardly furnish a more entertaining problem than that involved in restoring the seating plan of the old church.

Malcom McComb, one of the early clerks of Session, left a brief historical sketch of the church in which he gave the dimensions of the second building as seventy feet by thirty feet, a most improbable size. As no other record could be found by which to correct these figures, excavations were made for that purpose, and to discover the position of the church. Portions of a rude wall were finally exposed that revealed the following extreme dimensions: length, sixty feet; width, thirty-two feet; lateral offsets, thirteen feet by four feet. The sides of the church were too long to be made of single logs, and the offsets were built in to secure the desired length and to give stability to the walls. The north offset furnished a recess for the pulpit and the south contained the main doorway.

The building was constructed of hewed logs, had clapboard gables, and was covered with an oak lap-shingle roof, which was laid with hand-wrought nails. The main roof continued down over the offsets without gables. The ceiling consisted of loose boards laid above the joists. There were nine windows; two in each side, two in each end, and one above the pulpit. There were three doors; one in each end, and one in the south side. Each was reached by three steps. Adam Wilson, who had a small forge, made the hinges for the doors.

The old lap-shingle, so familiar to the early members of the church, but now rarely seen, made a good and attractive roof, and deserves a brief description here. It was twenty-eight inches long, six inches wide, and one-half inch thick at the butt. It tapered to a thin edge at the upper end and along the left side. The upward slope began about eight inches from the butt; and the left, about the middle line of the shingle. A little less than one-third of the length and about one-half of the width

was exposed when laid. This made the roof three shingles thick at all points. One nail was used for each shingle and was driven through the thick right corner of the butt, which was punched beforehand to prevent splitting. It was customary to lay four rows of shingles at a time, running from the eaves to the ridge. A few shingles were cut in two across the middle, the thin ends for use in starting the roof at the eaves and the thick for finishing at the ridge.

The pulpit occupied the offset in the north side, and was enclosed. Its floor was elevated about five feet and was reached by a flight of steps, at the top of which was a door. The clerk's bench stood on a slightly elevated and enclosed platform built against the front of the pulpit. A space in front of the pulpit and clerk's desk was enclosed for the use of the elders on communion and other occasions; and there was a large stowage beneath the elevated pulpit. The pulpit, the clerk's desk, and the stowage were reached by doors on the east side, and the elders' bench by a door at the end of the short aisle.

The church was warmed by two ten-plate stoves placed in the long aisle. These stoves were so called because made of ten metal plates. The pipes ascended perpendicularly through the ceiling and roof. Wood was the only fuel used.

The floor of the church was made of wide oak boards that, after becoming dry, opened badly, allowing uncomfortable drafts to play about the feet of the worshippers. The stoves were strained to their full capacity, perhaps increasing the draft, but no one seemed to think of banking the foundation of the church as they did that of their houses.

The church was rarely used at night, but when it was, candles were used for lighting it. These were brought by those who volunteered that service, but they differed so much in the construction of the wick and in other respects that the lights were far from uniform.

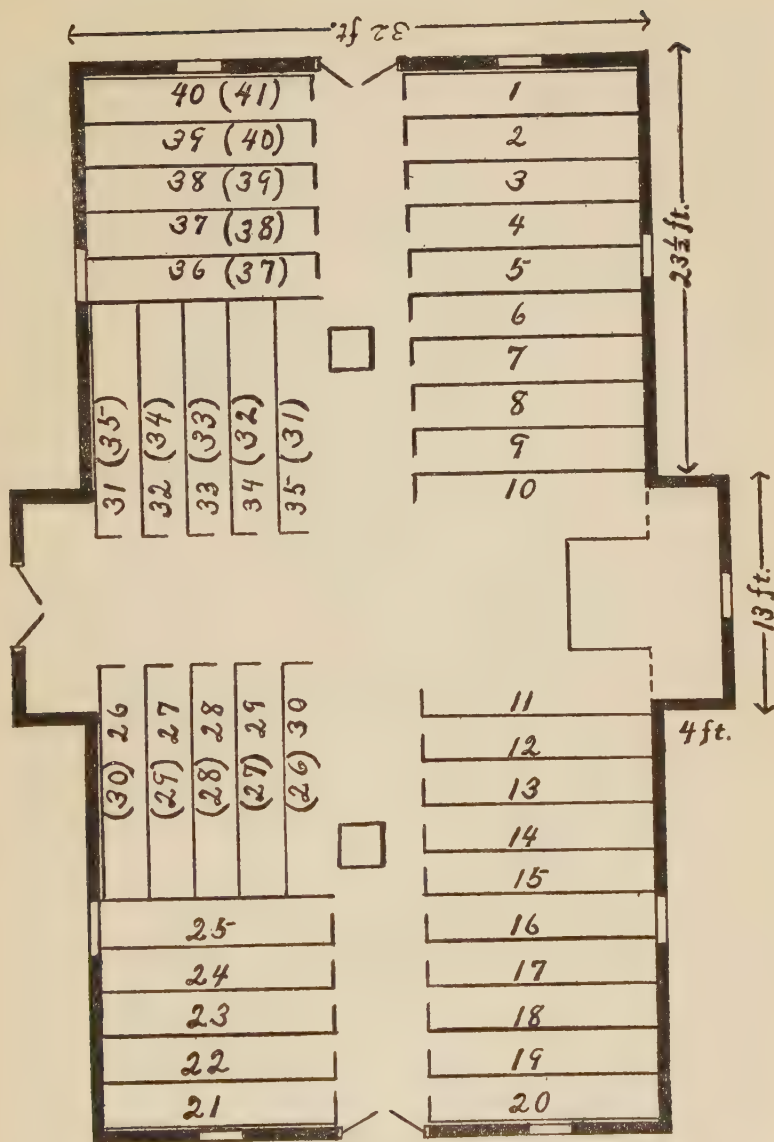
The communion table consisted of two broad boards supported by "horses" or benches. When in use it stood in the short aisle, and neighboring pews were put in position for seats. It was covered with a white cloth of fine linen, and accommodated about twenty communicants at one time. The plate and cup were started at the end nearest to the pulpit, and were slowly moved towards the other. When not in use, the boards rested

above the west door on large wooden pins inserted in the log wall.

The pews were arranged in six blocks, one in each corner facing towards the short aisle; and one on each side of the short aisle, south of the long one, facing the pulpit. These pews were of many kinds, and most of them were made by or for the families occupying them. The first seats were simply rough puncheon benches with legs inserted in auger holes, provided temporarily for the congregation, or until each family could furnish what it wished. Several of the original backless benches remained in use as long as the church stood. A few families retained the original benches but put backs to them; such was Henry Thompson's bench. Others had good pews of smooth boards with high backs, against which the head could rest. James Pomeroy had a pew of this kind, but his carpenter sloped the back too much, and it was not considered comfortable. A few pews were very exclusive, being of first class workmanship, having restful backs and hinged doors. James Hezlep had the best of this class. Pews in the rear were sometimes elevated slightly if the high backs in front interfered. John Moorhead occupied one of this kind. Mrs. Wood, the pastor's wife, had a rocking chair in the short aisle.

But the most noted pew was that occupied by Squire William McMillan and his wife Sally. It was noted, not only because different from all the others, but also because of those who occupied it. The seat was simply a loose slab placed on five wooden pins inserted in auger holes in the wall. Mr. McMillan was a son of the famous frontier educator, Dr. John McMillan, and though never a member of the church, was one of its most faithful attendants. He was always brimming with a species of good-natured dry humor that made him very popular. Traditions about him have sometimes been confused with others about another William McMillan of Mercer, but the two men were different in every way. The one had the meanest seat in his church, the other, the very best; one was a tall man, the other short; one wrote a fine feminine hand, the other a large and masculine hand; one was humorous to the point of eccentricity, the other sedate to coldness; one believed without professing, and the other believed and professed openly.

Sometimes Mr. McMillan braced himself in the corner where



SEATING PLAN OF THE SECOND BUILDING

his seat joined the two walls, and took a nap, especially when the sermon was a little long or uninteresting. On one occasion his sleep had been a little noisy, and Luke Irwin twitted him after the service, saying, "Billy, I'll have you churched for sleeping." To which Billy replied: "When a boy, I was taught not to fight, but today after fighting sleep for a while, I remembered that it was very wicked to fight on Sunday; so I quit."

Originally the church contained forty pews, or "seats," as they were usually called at that time. Later one more was added. Their arrangement, however, was soon forgotten after the generation using them had passed away. Nevertheless numerous traditions about the old church were current for many years, and several of these contained references to the approximate, and in one case, to the exact position of certain families in the church. Then, also, an old treasurer's book was found, containing the numbers and prices of the pews, and the names of the subscribers occupying them. By arranging the numbers of the pews and their prices in parallel columns a peculiar order of values was observed, which with the aid afforded by the traditions, revealed the original seating plan, and even the position of the added pew.

The accompanying diagram shows the arrangement as discovered. The occupants of the pews may be learned from the numbers appended to the names of members given in a list elsewhere.

In 1819 the pews were assessed in five classes, the wall and front seats having the highest values, \$7.50. These were 1, 10, 11, 20, 21, 26, 30, 31, 35, and 40. The values then decreased in both directions towards the central seats of each block, which were cheapest of all. Numbers 2, 9, 12, 19, 22, 27, 29, 32, 34, and 39 were \$6.50 each; 3, 8, 13, 18, 23, 28, 33, and 38 were \$6.00; 4, 7, 14, 17, 24, and 37 were \$5.50, and 5, 6, 15, 16, 25, and 36 were \$5.00. This assessment continued in force until 1828, when an increase of \$3.54 was added to the value of each pew. The numbering also was changed in part at that time, and a new seat was inserted in front of number 36 by moving one block of seats farther into the aisle. The new seat was assessed at \$8.54. The new numbering is indicated in the diagram by enclosed figures. Each family retained its original seat, the numbers only being changed.

The original pledge as recorded in the treasurer's book is as follows:

"On the 31st day of Decr. annually I will pay to the treasurer of Neshannock congregation the sum annexed to my name as part of the price of seat numbered above so long as said seat is held by me. Jan. 1st, 1819."

After Mr. Wood gave his whole time to Neshannock, the pledge took the following form:

"On the 31st day of Decr. annually I will pay to the treasurer of Neshannock congregation the sum annexed to my name in the manner stated in the call for the Revd. Wm. Wood all his time, part of the price of seat No. above, so long as I continue to occupy said seat. July 1st, 1828."

Two families were assigned to each pew, which fact accounts for the use of the word "part" in the pledges.

The Falling Exercise

The new meeting-house aided greatly in stimulating the spiritual life of the people. They pledged themselves anew to the support of the gospel, and became more faithful in their worship. In the fall of 1819 an encouraging revival began and continued through the next year, bringing into the church a number of people who were very useful to it in later years. Mr. Wood's manner tended to preserve a somewhat even temperature in his congregation, and additions to the membership were made steadily and regularly rather than spasmodically and intermittently. A revival under him had to come of its own accord, and yet two with moderate ingatherings occurred in his pastorate. He always acted with caution in admitting new members to the communion, and perhaps delayed the decision of some; certainly children were kept on probation a little too long, and were questioned very closely.

But there were certain members of the congregation who were even more conservative than the pastor, and who looked with great disfavor on the erratic features that for twenty-five years had been more or less characteristic of western revivals. The restraining influence of these persons affected not only the religious practices that they disliked, but the revivals themselves. The "bodily exercise" had appeared in the congregation in Mr.

Satterfield's pastorate, first, in the beginning, and again in 1808; but it failed to produce results commensurate with the pretensions of those who indulged in it. It was therefore natural enough that the two or three belated cases in the Reverend Wood's pastorate should be frowned upon by the conservatives.

The "falling" or "bodily exercise" was the peculiar mark of the great revival of 1800. The term "falling" was more restrictive than the other, and referred chiefly to the one act of falling, while the term "bodily" included every variety of action, jumping, dancing, waving of arms, twitching, jerking, falling; and even crying, groaning, shouting, and barking. The practice was far from being a new thing in the world, but in this particular revival had its origin in the emotional meetings conducted by the Reverend James McGready, a Presbyterian minister who labored first in North Carolina, and afterwards in Kentucky. The low state of religion at the beginning of his ministry so impressed him that he threw his whole being into the great task of arousing sinners. Great excitement followed his preaching wherever he went; and persecution with equal certainty followed the excitement. Ministers opposed his methods and delayed his work; but finally one of the greatest revivals of history sprang into being and compassed land and sea.

McGready's appeals were so vivid and powerful that his hearers were thrown into emotional confusion. In some cases the reason and will were so completely subordinated that the subject was wholly incapable of any kind of voluntary action. Even the involuntary movements of circulation and respiration were greatly weakened.

Pathologically, the falling exercise is not peculiar to Christianity alone, nor necessarily to religion; it was therefore neither essentially good nor essentially evil, though very undesirable in religious awakenings. Foes of the practice regarded it as the work of Satan, while its advocates were equally sure that it was the work of the Holy Spirit (John 10: 20, 21; 12: 29; Acts 2: 3; 5: 39; 1 Kings 18: 28). Even the General Assembly was in doubt about the origin of this singular practice, and received with some skepticism the first reports of the great revival then in progress in Kentucky and Tennessee. In 1802, however, the Assembly entertained no further doubt about the reality of the revival, whatever it may have thought of the bodily exercise.

In 1803, it observed that this peculiar practice was reported from the southern and western parts of the country, and in 1804 it viewed the practice with disfavor. By 1805 the Assembly had heard that undesirable results were attending the bodily exercise, and it even intimated that Satan might employ such methods for the injury of the Church. The Presbytery of Cumberland, in 1805, complained of the language used by the Assembly in 1804; and the Presbytery of Concord, in 1806, complained of that used in 1805. The Assembly replied firmly and insisted that God was a God of order and not of confusion.

Witnesses of the bodily exercises usually asserted that it was impossible to give a description of a great revival meeting where it predominated that would reproduce the impressions of the observer. The great intensity of feeling displayed by those affected, and the variety of ways in which that feeling was manifested, always obscured the judgment of those who attempted to solve the mystery. A wave of deep religious conviction was sweeping the country, ministers were preaching with unusual earnestness, persuading men of the terrible consequences of unforgiven sin; and the people were organizing "praying societies," and pleading with God for mercy upon themselves and others. The minds of men were thus turned from insincerity, thoughtlessness, and levity, and even from the ordinary cares of life, and were concentrated upon their long neglected spiritual condition. An opportunity was thus provided for the operation of divine grace under which believers were revived and sinners found pardon.

But the great intensity of feeling thus generated had to find unusual modes of expression; and these were, of course, largely dependent on the temperament, mentality, and education of each individual. Some persons became profoundly thoughtful and passed, by that course, into the haven of peace and assurance of pardon; some endured an agitation of mind that was accompanied by simple physical uneasiness and restlessness; and others yielded to sobbing or silent weeping. But there were many others who were less restrained, and who indulged freely in crying, pleading, groaning, and other vocal demonstrations. In large assemblages this medley of sounds became a great and continuous roar. Here and there persons would cast themselves to the ground and lie prostrate, sit, or kneel, or toss about, plead-

ing in apparent agony for mercy and pardon. Others danced about with uplifted hands, and faces turned heavenward, imploring the Lord to hear and save them; while still others at the same time were on their feet shouting and praising and giving thanks for salvation.

But the characteristic phenomenon was that of falling. Many persons during public services at a church or tent, or while in the quiet of their homes, or in the fields, or on the highway, fell suddenly and helplessly to the floor or ground, where they remained for a few minutes, or half an hour or more; some unconscious of their surroundings, and others in full possession of all their senses and faculties, but unable to move any part of their bodies. One who was familiar with the sensation said that he had no warning whatever until his knees yielded as if shot away. He had been in deep and agitated meditation for several hours. On recovering his volition and physical strength, he came to his feet without a thought of rising, but filled with a desire to praise God for salvation.

After a number of conversions had occurred in these strange revivals, many observers linked the bodily exercise with conversion, in the relation of cause and effect, and thus encouraged the idea of seeking the favor of God by a physical process. Any other strange method of obtaining salvation might have become popular and have spread throughout the country in the same manner, without possessing any inherent virtue. More strange than the custom itself, is the fact that for a century good men have been marveling over the origin of the bodily exercise which seemed to them too lacking in dignity to be ascribed to the Holy Spirit, and rather too much in earnest to accord with the depravity of Satan. The question is one of mental pathology, not of theology.

It is an interesting fact that the Presbyterian denomination has acknowledged the great revival of 1800 (1797-1805) to be an epoch in the history of the church, and yet it disapproved of the very methods that brought it about and made it a success. After all, we may be over-particular about what is disorderly, undignified, or sensational. Certainly some very strange religious methods may be justified by both the Old and New Testaments. Even the great Paul had to learn the grace of God by a species of falling exercise.

The pioneers of the West and South were without commodious houses of worship, and most of their religious services were held under trees in pleasant groves, such as the "tent" at Neshannock. These meeting places were used by the revivalists who took up the McGready movement, and they became like gateways to the Kingdom of Heaven. Solemnized by great assemblies and religious fervor, they seemed almost an essential to salvation. Gradually, however, the Presbyterians abandoned their outdoor services; but the Methodists, finding the McGready methods entirely agreeable, perpetuated them with great success under the name of camp meetings.

CHAPTER XIII

THE FOURTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation*

O Jehovah, revive thy work in the midst of the years.—
Habakkuk 3: 2.

THE INGATHERING of 1808 under Mr. Satterfield may be regarded as the fruits of a mild revival, but that of 1819 under Mr. Wood was the result of an unquestionable improvement in the spiritual life of the people. The next awakening came in 1827. It created a good degree of enthusiasm and led the church to apply to the Presbytery for the whole of Mr. Wood's time. The combined membership of Neshannock and Hopewell had reached 388, and both churches felt strong enough to support a pastor independently. Each, therefore, made out a new call for Mr. Wood, asking for his whole time. Both calls appeared in Presbytery on the ninth of April, 1828. On the twenty-fifth of the next June, Mr. Wood gave his decision in favor of Neshannock; and the new contract took effect on the first of July.

It is known from one of the pastor's own statements that he now labored and prayed with renewed zeal for an increased ingathering of members. He knew that the church was expecting greater results from his ministry under the new arrangement, and that the spiritual needs of the community demanded the greatest service he could give. He gave his service, even to the injury of his health, but had to content himself with sowing instead of reaping. Prospects of a coming revival developed in the summer of 1831, and were of sufficient importance to be reported at a meeting of Synod, but they proved abortive, being only a sympathetic pulsation in response to a number of vigorous revivals that were in progress in other churches a little farther northward.

The First of the Great Revivals

Early in 1839, in the pastorate of the Reverend Absalom McCready, a quiet interest developed in the congregation, manifesting itself first in an improved attendance upon divine worship, and then in an atmosphere of reverence such as never

before had been observed in the church. This condition continued for two years, and in May, 1841, began to produce fruit. In that month forty-five persons united with the church on profession of their faith. Nineteen more were added in September and ten more in the following February. Indeed, from 1839 to 1845 the church was in an almost constant state of mild revival. Over two hundred names were added to the roll in that time.

Observing the unusual state of reverence in his congregation, Mr. McCready, in May, 1841, secured the aid of some now forgotten minister and conducted a series of strongly evangelistic services, in which he made use of the "anxious seat," which at that time was popular in many neighborhoods. After the sermon, inquirers were urged to show their interest in salvation by coming forward and occupying a pew set apart for them. There was some opposition to the anxious seat, as there had been to the bodily exercise, but Mr. McCready and his revivalist ignored it, and launched a practice that proved then and later to be of great value to the church.

This seat was not used by all candidates who came into the church, and therefore it never gained that hold upon the imagination in Neshannock that it did in some other churches where pastors so emphasized its importance that conversion without its use did not seem sincere. The "mourner's bench" in the Methodist Church suffered the same abuse, and yet the value of both was incalculable in the period of their popularity. The anxious seat, though its name was avoided, underwent a few changes, but continued to hold an important place in all great revivals in the Neshannock Church for more than half a century. The converts who came forward remained seated until the pastor and elders were ready to give them instruction or comfort as they required; but their examinations for church membership almost invariably took place on the Friday or Saturday before an approaching communion.

The revival of 1841 solemnized and sanctified almost every home. It was the greatest through which the church had passed, and the first to reveal to the people the great significance and splendid possibilities of their organization.

The First Winter Revival

The next revival came in December, 1848, and was the first to occur in winter. It had been the custom of the congregation to hold its special services during the mild seasons of the year, but night meetings had become popular and the long winter evenings were the best for them. The people brought candles to light the church, attaching some to the walls by brackets and placing others conveniently about the room. Brilliant illumination had been unnecessary when the singing was done by lining out, but now the people had hymnbooks, and good light was necessary. This need was so emphasized during the revival that the congregation at its regular annual meeting two weeks later decided to provide a good modern system of lighting. But imperfect illumination did not defeat the work of the Holy Spirit, for the members of the church enjoyed great refreshing, and within two weeks forty-four persons professed their faith in the Saviour. Several of these had long resisted the grace of God, being infatuated with the society of a certain very worldly group of men and women who had overestimated their own importance in the community.

Mr. McCready was assisted in these meetings by the Reverend Algernon Sydney McMaster, who was then pastor of the West-field Presbyterian Church, and stated clerk of the Presbytery of Beaver. The two men seemed complementary in character, the innate tendency to levity in the one being offset by the gravity of the other. These men were splendidly supported by an able and influential bench of elders, whose active presence in the meetings reinforced the appeals of the pulpit and threw a bewildering light over those who had been ignoring the gospel. Several persons who united with the church in this revival testified later that these elders, seated in front of the pulpit, and conducting themselves at all times with official decorum, seemed to them to be the wisest and greatest of men.

The Revival Without a Pastor

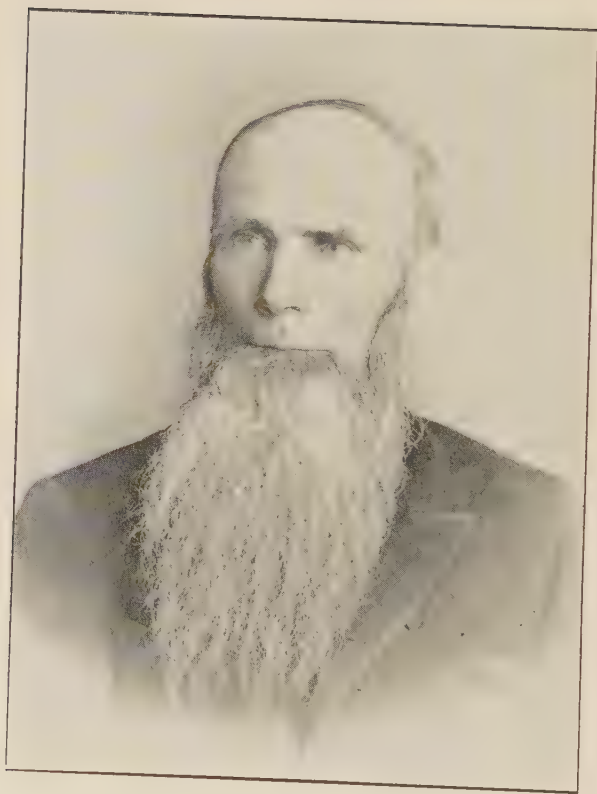
Approximately, revivals have occurred in the Neshannock Church in every decade of its history. It was founded in a revival period, and perhaps experienced its first special awakening in 1808. The succeeding revivals occurred as follows: 1819, 1827, 1841, 1848, 1858, 1867, 1877, 1888, 1901, and 1908.



WHITE CHAPEL
As it appeared on October 13, 1900
(Page 216)



THE NESHANNOCK FREE PRESBYTERIAN CHURCH
As it appeared on October 20, 1900, after being remodeled as a
dwelling
(Page 222)



THE REVEREND J. C. BIGHAM
Pastor of the Neshannock Free Presbyterian Church

The revival of 1858 was remarkable in several particulars. It was coincident with the great awakening that began in New York early in the year, and that swept from city to city until it embraced the whole country, even extending out upon the seas, where ships' crews and passengers were converted, bringing into the Church half a million or more of converts; it occurred when the church was without a pastor; it flourished while the pulpit was occupied by supplies; and it bore rich fruit because in a large measure the people were their own evangelists.

The First Presbyterian Church of New Castle had just passed through a remarkable revival, and it is very probable that the Neshannock altar was lighted from that source, though it may have received a coal or two from the resolutions of a conference of ministers and elders held in Pittsburgh about six months before, and also from a recommendation of Presbytery passed on December 9, 1857, when the attention of the churches was called to the serious need of a revival of religion.

Early in 1858 nine prayer meetings were organized in the bounds of the congregation, three of which were conducted by young people. Each group met weekly, and the meetings were characterized by confessions of sin and petitions for mercy—the sure precursors of revival.

After the release of Mr. McCready, the Presbytery had appointed supplies for the first and third Sabbaths of January, February, and March, but the congregation on the twenty-sixth of March decided to ask for the privilege of supplying itself from beyond the bounds of Presbytery. This request was granted at the April meeting, and again at the meeting in June. One of the invited supplies was the Reverend Ross Stevenson, who had resigned his charge at Johnstown, Pennsylvania, a few months before. He occupied the pulpit on the second day of May, and received into the church eighteen persons as the first fruits of the prayer meetings. These had all been examined at a meeting of the Session on the preceding Saturday, as was the custom at that time.

The next supply was the Reverend Benjamin Critchlow, who conducted the regular communion service on the sixth of June, and the preparatory meetings that preceded it. The Spirit of God made wonderful use of his presence, and many who were converted at that time retained through life distinct recollec-

tions of his impressive personality. Moved by the Spirit, his voice and manner were pleasingly solemnized, while his firm mouth and long flowing beard gave him an air of patriarchal dignity that commanded unusual reverence. His preaching was persuasive, but he accomplished even more by his singing, which converted every hymn into a powerful sermon. In addition to the services conducted in the church, he preached in several schoolhouses in the bounds of the congregation. On the Saturday before the communion forty-eight persons were admitted to the membership of the church on profession of their faith.

But the full harvest had not yet been gathered. The Rev. Robert Dickson of New Lisbon, Ohio, who had been invited to preach on the twenty-eighth of August, presided at a meeting of Session the day before and received sixteen members. Presbyterian supplies then occupied the pulpit through October, November, and the first half of December; but Mr. Dickson had received a call to the church in the meantime, and before his acceptance, visited the field again, and on the seventh of December received thirteen members into the church. The nine prayer meetings still flourished, and the spirit of revival still persisted, so that on April 15, 1859, sixteen more members were added, making a total of one hundred eleven in a continuous revival of one year.

Interest now abated somewhat, but a supplemental revival occurred in March of the following year, when twenty-five persons professed their faith. The field by this time was so thoroughly gleaned that no large ingathering could occur again for several years. Then, also, the clouds of approaching war were gathering, and the minds of men were slowly shifting from things of holiness to things of hate. Not only was the normal growth of the church retarded, but for six years there was a steady loss in numerical and moral strength. Although the same misfortune had visited other churches, Mr. Dickson's proudly sensitive nature suffered constant chagrin, and his public prayers became almost morbidly solicitous.

The Post-War Revival

In 1866 a great cry went up from the Presbytery for the revival of its churches; and the answer came in a rich outpouring of the Spirit, a double portion of which fell upon Neshan-

nock. Several other churches, especially New Castle, Westfield, Slippery Rock, Unity, Pulaski, and Mt. Pleasant, received large additions to their membership, and all others were greatly refreshed. The revival in Neshannock came during a series of meetings conducted by the pastor during January and the first ten days of February, 1867. The people humbled themselves before God, supporting the work with continuous earnest prayer. The pastor could have said of himself after Richard Baxter,

"I preached as never sure to preach again,
And as a dying man to dying men."

From the beginning, the meetings were marked by a solemn earnestness that deeply and lastingly impressed all who attended them. Mr. Dickson was a very forceful preacher, and possessed a commanding personality chastened by a lovable nature. These qualities, along with the natural gift of leadership, he deliberately subordinated to the leadership of the Spirit. On one occasion when the emotions of the congregation were strained to the utmost, he felt himself so far eliminated that he feared to preach or do more than urge the immediate acceptance of the Savior. On another occasion he arose, saying, "I fear to speak in the presence of the Holy Ghost lest I utter the wrong thing."

This revival was genuine in every way, and was perhaps the most important in the history of the church. Had it accomplished nothing else than to recover for the house of God the attention of the people so long absorbed in the sorrows and horrors of war, it would have been well worth the many nights of meetings; but it accomplished more—one hundred one of those for whom Christ died accepted their Redeemer. Thirty-nine of these were formally received by the Session on the second of February, and sixty-two on the fifth.

But Mr. Dickson did not remain to complete his harvest. He resigned his pastorate within a few days. While his heart was glad because of the remarkable recognition of his labors, one of the most prominent members of the church, who had long been his polite but persistent foe, said to him: "Mr. Dickson, I think your usefulness in this congregation is at an end." It was a sickening and deadly thrust, delivered at a time when beyond all others the heart of the pastor was bare, and when he had a right to look for the hearty cooperation of the entire congregation. The poignancy of the moment was almost unendurable,

but Mr. Dickson took the remark silently and Scripturally (II Cor. 12:7). He resolved to be a martyr that his enemy might live. He tendered his resignation on the following Sabbath.

The gleanings of the field were left to the new pastor, the Reverend John M. Mealy, who on March 6, 1868, received twenty-three members on profession. These with four others who had been received earlier made a total ingathering of one hundred twenty-eight persons on profession of faith in fourteen months.

No incident in the history of the church had ever so surprised and grieved the members as the announcement of Mr. Dickson's resignation. Truly beloved of his people, a compassionate and faithful pastor, a scholarly and attractive preacher on whose ministry God had just placed the seal of approval, why should he leave when a hundred souls newly entering upon the way of eternal life needed his watchful shepherding? The only reason given to the public was that he hoped to be more useful in another field. But Mr. Dickson was persuaded by his friends to preach once more before going to his new field. The date selected was the ninth of June, a communion Sunday. On the arrival of the date, the pastorelect, the Reverend J. M. Mealy, was present, and the church was crowded to its utmost capacity. The spirit of the revival meetings filled the hearts of the people, and prepared them for the greatest eucharistic event in the history of the church. More than one hundred new communicants were present, tears of deep emotion were on many cheeks, and "The service moved as if it were a scene in Heaven." More than thirty years later, a group of men in talking about this communion service pronounced it the holiest scene they had ever witnessed.

The usual Monday service followed this communion, and the new members were again present. At the close of the service Mr. Mealy requested all who had united with the church since the first of January to assemble in the front pews. While this change of seating was taking place, the old revival solemnity seized upon the people, and tears appeared upon many faces. Even Mr. Dickson, who did not know the meaning of the movement, wept with the people. Mr. Mealy then called for Mr. Criss, who had been converted in old age, and who had been

chosen by the new members to present a purse of money to Mr. Dickson. Mr. Criss came forward, but not a word of his carefully prepared address would leave his lips. After a pause that all understood, he handed the purse in silence to Mr. Dickson, who under equal emotional strain, accepted it as silently as it had been offered—a silence more eloquent than words.

The Most Spectacular Revival

But no church can carry a temperature of white heat. It must and will return to a normal state, and may even drop to lukewarmness. Thus it happened that the new pastor, with all his brilliant gifts, ceaseless energy, and youthful enthusiasm, had to wait ten long years for his first great revival. The first sign of its approach was an unusual thoughtfulness that pervaded the entire congregation. As on a former occasion, this condition seemed born of an invisible power in which the plans of men had no part. It, however, preceded by some weeks the usual time for holding the regular annual revival meetings. In January, 1877, Mr. Mealy began a series of evangelistic services that continued through nearly five weeks. Sleighing was unusually good, but the weather was very cold. All social and business engagements that might interfere with a revival were suspended. Conscious of a work already begun in the hearts of the people, the pastor and his officers made careful preparations for the ingathering; and every family altar was burdened with petitions for the success of the meetings. Mr. David B. Moore, a deacon, and Judge Thomas Pomeroy, an elder, were particularly active in promoting prayer, and spent much time themselves in pleading for the unconverted. The pastor assembled a group of earnest young men to pray with him in his study before each meeting, and always went to his pulpit with a definite and clear message. Dr. Mealy afterwards told a later pastor that through the whole revival he rarely delivered a sermon that the next one did not begin to outline itself at once as if it were given by special inspiration.

These meetings were doubtless the most spectacular of all that had ever been held in the church. The eloquence of the sermons had not been surpassed, music had never played so great a part, and appeals to the emotions had never been employed so adroitly.

The sermon was always followed by a season of prayer, sing-

ing, and exhortation, during which those who decided to profess their faith in Christ came to the front pews. It was in this part of the service that Mr. Mealy revealed his evangelistic gifts. Not only did he bring out the pathos of the cross so that men had to weep, but he also made his appeals so that men had to yield. Not content, however, with general appeals, he would leave the pulpit, pass through the aisles, single out the unconverted and plead with them where they sat. Several earnest laymen always assisted him in these personal appeals, and the emotional tension of the meeting was supported meanwhile by appropriate music.

In the most fervent period of this revival, the Reverend David X. Junkin, of New Castle, was invited to assist for a week. He came prepared to preach a series of what he thought would be appropriate sermons, but finding the community already under conviction he discarded his formal preparations and spoke extempore. One of these addresses was remarkably effective, and in the after-service an unusual number of persons came forward. The scene so overpowered Dr. Junkin that when Mr. Mealy called on him for a prayer he arose with great effort and simply cried, "O Lord save us. Amen." Sinking back into his seat he prayed silently while the pastor with inimitable skill steadied the emotions of the people through an intense and difficult climax.

Dr. Junkin occupied a room in the manse opposite Mr. Mealy's study, and prayed there while the young men were assembled with their pastor. It was discovered later that he had made a list of unconverted persons for whom he had prayed constantly. There were eighty-three conversions during these meetings, and nine others just before or after.

Faith as the grace through which salvation is received never fails, but when used for the protection of property has devious ways. The young men of the church presented Mr. Mealy with a buffalo robe for use in his sleigh. He was cautioned about leaving it where it might be stolen, but is said to have expressed his faith in his fellowmen. During one of the services the robe disappeared. That night Mrs. Mealy heard her husband pray for the conversion of the thief, apparently less concerned about the lost property. One week later the robe was secretly returned.

The "Singing Revival"

The second revival of Mr. Mealy's pastorate occurred in February, 1888, during two or three weeks of special services. According to the church records sixty-seven members were formally received on profession of their faith on the thirteenth of February, though in fact their admission was distributed over several dates. The evangelistic methods employed at this time were the same as those of 1877, and they were equally as strenuous, as one incident will show. The Reverend Mr. Stockton, of Mercer, preached a very impressive sermon on the last evening of the services from the text, "Harden not your hearts" (Heb. 3:15). It was immediately apparent that several persons had come to a decision, and Mr. Mealy therefore opened an after-service of song, prayer, and exhortation in which he urged the immediate acceptance of Christ. Seeing his own son George come forward, his heart filled with such joy and enthusiasm that he hastened down the aisle to those who were hesitating in their decisions. The choir had been doing a great deal of singing for many nights, and had become very weary. The hymn, "Sweet the moments, rich in blessing," had been announced and sung, and the choir paused for a moment. But Mr. Mealy, still laboring with the undecided, called out, "Sing it again." The whole hymn was repeated and another pause followed, but only to be broken by the firm command, "Keep on singing." Presently, Mr. Stockton, seeing that a part of the choir rested while the other part sang, arose and signaled to Mr. Bell, the leader, to stop. He then adroitly filled in the time with exhortation until Mr. Mealy returned to the pulpit. Fifteen young people came forward that evening, two of whom afterwards entered the ministry, and one became the wife of a minister. To the choir, this was known as the "Singing Revival."

The May Communion after this revival was perhaps the most impressive one of Mr. Mealy's pastorate, excepting only the great occasion in which Dr. Dickson took part. The congregation was still enjoying its recent uplift and ten more members had been added on profession of faith. Also, Dr. Mealy was at the zenith of his emotional power and brought into the service a matured experience that befittingly exalted the holy

sacrament. Certainly no other communion of this pastorate fixed itself so indelibly in the minds and hearts of the people.

A Revival After Discord

The church now entered the most critical period of its history, in which increasing discord delayed more and more the possibility of another revival, and dwarfed and divided the results when it did arrive. In the heat of this discord all factions agreed in calling the Reverend Hubert Rex Johnson to the pastorate. The normal revival period had arrived, but it was patent to all that nothing profitable could be accomplished in any series of meetings without first clearing away a mass of bitter misunderstandings that had previously developed in an effort to erect a new church on a new site. The pastor, therefore, pursued in all meetings a very even, steady, and frank course, avoiding the undue disturbance of all emotion, either good or bad. Finally, when all difficulties were overcome, the Session became eager to efface all marks and memories of past discord, and in the fall of 1900 decided that a series of evangelistic meetings should be held as soon as a prevailing scourge of grippe should abate. Later, three weeks in February were chosen, and the meetings were to begin with a communion service on the third, and close with another on the twenty-fourth of the month.

The chief purpose in these meetings was that of furnishing the people with an opportunity to readjust themselves and to restore their Christian fellowship. No great ingathering of new members could occur without this fundamental change, but might in some degree accompany it, and certainly should follow it. To awaken interest in the approaching services and insure their success, groups of members met in a number of homes for prayer. It was well known that good sleighing had always been an important factor in revival meetings, and therefore the people were instructed to pray for snow while praying for the blessings it might aid in bringing. The snow came, and so did the blessings, but even those who prayed most confidently were a little surprised and awed by the fact that the snow, though general in the north, extended only to the southern boundary of the congregation, as if a line had been drawn to include the last family—and no more.

The attendance at these meetings was very large, and a beautiful spirit of joy and harmony was rapidly generated, contrasting sharply with the former repressed emotion and mutual distrust. Twenty-five members were added to the church on profession of faith. Decisions were made by appearing before the Session at the close of the service, but any one who wished to stand a moment or to go forward during the meeting was permitted to do so.

One year later, in 1902, another portion of the regular decennial harvest was gathered in, under the leadership of the next pastor, the Reverend Sherman A. Kirkbride. Meetings were held for three weeks beginning on the ninth of February and closing with a communion service on the second of March. Good sleighing accommodated the rural part of the congregation, and other conditions were favorable. Besides the part taken by Mr. Kirkbride, each of six neighboring pastors preached one or more sermons. At an appropriate time in each service an opportunity was given those who wished to profess their faith to stand for a moment. Those who did so went forward at the close of the meeting to appear before the Session. Twenty-seven persons responded to these invitations.

Revivals Under Evangelists

And now came the usual long period of quiet normal life in which even greater work is done than in revivals—work that receives little or no applause, but which calls for all the virtues of the head and heart. Six years of faithful planting and watering, in which Mr. Kirkbride employed all of his many superior gifts, brought the field to another harvest period. At this time, the pastors of the New Wilmington churches decided to hold union services, and on the suggestion of the pastor of the First United Presbyterian Church, engaged the Reverend W. W. Orr, D. D., an evangelist of Charlotte, North Carolina, to conduct the revival.

Dr. Orr arrived late in April, and preached twice a day for two weeks, closing Wednesday evening, May 6. The community welcomed the meetings, and the weather was in the main favorable. The afternoon meetings were held in the Presbyterian Church, and the evening in the First United Presbyterian Church. The attendance reached the utmost capacity of the buildings.

Dr. Orr was intensely dramatic in his preaching, clear and forceful in argument, and powerful in appeal. He occasionally left the pulpit and walked down the aisle while exhorting men to come to Christ, but never at such times addressed himself to individuals. Converts responded by going down the aisles, where Dr. Orr received them by the hand and directed them to pews reserved for their use. About three hundred persons went forward. Nearly one hundred sixty of these made their first profession of faith, the others being already in the church. Neshannock's share was sixty, while slightly less than one hundred went to the other churches.

In this revival the people had been entertained, the evangelist had played skillfully on their emotions, and they had enjoyed the enthusiasm of the crowd that had been secured by uniting several congregations. But there had been no deep and lasting conviction of sin, and what had been regarded as a great success at the time was later subject to much grave doubt.

In October, 1909, the churches united again and employed another evangelist; but his work produced almost no visible results. The transiency of the efforts of 1908, and the failure of those of 1909 left the field open for other agencies. In 1910 a great religious campaign was undertaken in New Castle by "Billy Sunday," and a personal workers' league was organized from those converted in the meetings and from other zealous workers for the purpose of extending the revival into the surrounding country and near-by towns. Some of these workers visited New Wilmington in January and February, 1911, and conducted union evening meetings in the Methodist Church. These workers came in daily relays, and were met at New Wilmington Junction, where they left the train to complete their journey over roads then almost impassable with mud. About one hundred conversions were reported, and thirty-seven of these united with Neshannock.

An auxiliary personal workers' league was then formed which sent out men in all directions from New Wilmington to hold meetings in schoolhouses and other places, and to organize subordinate leagues. All denominations cooperated in perfect harmony, and their work was visibly rewarded in the awakening of lukewarm Christians, and the conversion of sinners. Neshannock furnished the largest number of workers in the

New Wilmington league, and was given the chief official burden in the organization; Doctor W. A. Clark being president; Prof. John A. King, secretary; and Joseph J. Francis, treasurer. A vice-president was chosen from each of the other churches. Weekly prayer meetings were conducted at many points in connection with this campaign, and Neshannock was made responsible for the eight lying within its own bounds, though none were sectarian. Some of these meetings were held in school-houses, and others in private homes. The following neighborhoods were regularly organized: The church, Fayette, Battle Row, Ligo School District, Angel's, Byers', No. 8, and Poverty Point.

CHAPTER XIV

THE FOURTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation*

They found Him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions.— Luke 2: 46.

THE NESHANNOCK and Hopewell Sunday schools were organized in the early fall of 1819. The Rev. William Wood, then pastor of both churches, and Mr. James Walker (familiarily, "Master Walker"), an elder of the Hopewell Church, and a leading schoolmaster of his day, after several conferences called for a meeting of interested persons to be held in the Hopewell Church on Saturday, August 28. The minutes of that meeting are as follows:

Hopewell Meeting House, Aug. 28, 1819.

In consequence of previous notice, a number of the inhabitants around the above place met this day for the purpose of devising plans for the establishment and conducting Sabbath schools in the neighborhood around. John Williamson was called to the chair, and James Walker appointed clerk. After some deliberation the following constitution and rules were adopted:

The Constitution of the Association of Mahoning and Shesango for the promotion and government of Sabbath schools.

Article 1st. A committee of ten suitable persons shall be chosen annually whose business it shall be to superintend the formation of schools, and also to see that good teachers are provided.

Article 2nd. All children and youth who may attend school and give their names shall meet with a cordial reception.

Article 3rd. Reciting portions of the Holy Scriptures, Catechism, Psalms, and Hymns, and receiving religious instruction from the teachers shall be the principal exercises of the schools.

Article 4th. The schools each Sabbath shall be opened and closed with singing and prayer.

Article 5th. It shall be the duty of the teacher of each school or class to keep an accurate account of the number of verses or questions which each scholar may recite, and semi-annually (not on the Sabbath) there shall be a public examination; and the parents of the children shall be requested to attend, and the scholars rewarded according to their merits.

Article 6th. The committee shall take such measures as they may think best to raise funds for the purpose of procuring rewards for the scholars; but no committeeman or teacher shall receive any pecuniary reward for his services.

Article 7th. All regular ministers of the gospel that may be within the bounds of the Association are requested to act in concert with the committee.

Article 8th. A superintendent for each school shall be chosen by the committee, whose duty it shall be to attend precisely at the hour of meeting and mark absent teachers and enter their names in Book A; to admit schollars and enter their names in the receiving book, B; to appoint them to classes and enter their names in the roll book, C; mark off the attendance of the children from the class papers to the Roll Book, and keep minutes of each meeting of the school, and also take charge of all monies paid in for the use of the school.

Article 9th. All teachers absent at roll-call, or who shall neglect any part of their duty, shall pay twelve and a half cents for the use of the school. Superintendents' fines, double.

Article 10th. Teachers shall attend to the instruction of their respective classes agreeably to the direction of the superintendent, mark the attendance on the class papers, mark the Scriptures, psalms, hymns, and questions committed by each schollar, and number of verses and questions. They shall use their endeavors to procure the punctual attendance of the schollars, and especially to impress on their minds the truths of the everlasting gospel, their standing as sinners before God, and the necessity of repentance towards God, and faith in our Lord Jesus Christ.

Article 11th. Each schollar who recites six verses of Scripture, psalms, hymns, or six questions shall receive a blue ticket; for every six blue tickets, one white one; and every white one shall be of the value of half a cent, redeemable with books or tracts.

Article 12th. Each schollar whose attendance and good behavior shall meet with the approbation of the teacher shall be rewarded with a good-behavior ticket, returnable the following Sabbath and noted in the class book.

Article 13th. The annual meeting of the Association shall be on the first Monday of September, at which time the committee shall be elected and reports shall be made to the society of the exertions and success of the preceding year. At the same time, also, the constitution may be amended, provided two thirds of the Association concur in the proposed amendment.

Approved August 28, 1819.

Attested,

John Williamson, Ch'n.

James Walker, Clerk.

Immediately after the adoption of the foregoing constitution the society proceeded to elect a committee agreeably to the first article of said instrument, when it appeared that Walter Oliver, James Watson, John Williamson, John Johnson, William Anderson, George Monteith, Barna Harris, and William Porter were duly elected to serve for one year.

This association began to function immediately, and schools were organized in both congregations. At the beginning in Neshannock there were at least four schools, and probably more, their locations agreeing approximately with the elders' districts, and their meeting places being school houses and private homes. They met in the morning on alternate Sabbaths when the pastor was at Hopewell, his other charge. The time was too short for remote schools to meet on other Sabbaths and also attend the services at the church. In 1820, Mr. Wood attempted to offset this difficulty in part by conducting a kind of Bible school before the morning service. He occupied the pulpit while teaching and asking questions. Though all the schools were small, and some accomplished little or nothing, there were several that did remarkable work, especially in the amount of Scripture and the number of hymns committed to memory.

The religious instruction of children is as old as the Old Testament, and each century of the Christian era might lay claim to something resembling a Sunday school. After the Reformation, sporadic schools appeared in many parts of Europe at numerous intervals, and also at a very early date in America. But the modern Sunday school as a great institution dates from a movement started by Robert Raikes, of Gloucester, England, in 1780. This movement was started in the interest of poor and neglected children, but soon expanded to include all classes. The Gloucester movement soon spread to America, and in its development here underwent modifications similar to those of the European schools. The "First Day" or "Sunday School Society" of Philadelphia, organized on January 11, 1791, for the purpose of giving religious instruction to poor children on Sunday, followed the European custom, that had but few exceptions, of paying its instructors. By the end of the second decade of Sunday-school history, gratuitous instruction began to be popular, and, after 1803, became the accepted custom in Europe and America. The use of reward tickets was the next prominent advance. It originated in Europe and reached America in 1811.

It should be remembered that the Sunday school had much serious opposition to overcome. Individuals in Europe and America sometimes condemned it unsparingly. The Archbishop of Canterbury even assembled his bishops for the purpose of

considering ways to stop the movement. In Scotland and America many people believed that Sunday-school work was a breach of the fourth commandment; and such was the belief of more than one person in Neshannock as late as 1835. The Presbyterian Church had its splendid system of catechetical instruction, and many good people looked with some doubt on any movement that might injuriously affect or displace it. However, in 1816 the General Assembly recommended earnestly that ministers and Sessions "provide without delay for the stated instruction of the children and youth in the sacred Scriptures." This resolution was practically an endorsement of the Sunday-school movement; but with it went another resolution addressed to the Presbyteries and containing these words: "They are hereby informed that this is not to come in the place of learning the Catechism of our church, but to be added to it, as an important branch of religious education." After eight years, in 1824, the Assembly expressed itself as follows: "In all parts of the church Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as the most useful and blessed institutions of the present day."

With the rapid increase of schools, many local societies sprang into existence, and in 1824 a national society was formed, known as the "American Sunday School Union." Literature now began to multiply, and the Sunday school passed from the stage of novelty and experiment to that of utility and permanency.

Upon Mr. Wood's request a prayer service was held in connection with some of the schools. It began one half hour after the close of the school exercises, giving time for those present to eat their luncheons. The success of this plan and the length of time continued is unknown.

The "Monthly Concert of Prayer for Sunday Schools," inaugurated by the American Sunday School Union in 1825, was observed at Neshannock certainly for several years. Teachers were expected to attend, parents were urged to do so, and pupils were invited. For a time at least these meetings were held on the second Monday of each month.

The age limit of the pupils in the original Neshannock schools is not known, but William Phillips, afterwards an elder, entered one of the schools at its organization near his home in 1819 when he was about seventeen years old, and was not the oldest

of those present. Young children who had not learned the alphabet were sometimes enrolled for both secular and religious instruction. Indeed, the alphabet, spelling, and reading were a part of the school curriculum at Neshannock for nearly half a century.

But the various groups of the Neshannock school did not all prosper alike, nor did any prosper without reverses. The population of the community was rural, new, and widely scattered, and had to contend with obstacles unknown to city life. Interest waned more than once during the first ten years, and some schools became little more than a name. In 1830, the activities of the American Sunday School Union created a new wave of enthusiasm that was taken up by the Synod of Pittsburgh and transmitted to its presbyteries and churches. This new awakening resulted in the organization of many new schools and the revival of old ones. The Neshannock schools made a vigorous effort to increase their attendance and to enlarge their usefulness, but the gain was small. As a last effort, the pastor offered a Bible to the first pupil who, in addition to faithful attendance, would read both the Old and New Testaments through. Robert, son of Malcolm McComb, won the reward in 1834. He was then fourteen years of age.

It appears that no further improvement was attempted until the schools were combined and brought into the new church in 1839. The Reverend Joseph S. Pomeroy, who in his youth attended the school from 1828 to 1841, first at one of its branches near his home and later in the frame building, said that some people at that time still opposed the Sunday school as an institution harmfully interfering with both the Sabbath Day and the older methods of catechetical instruction; that no literature aside from the Bible was used in his time; that the pastor took no part in the exercises; and that after the schools were combined in one in the new church, the older people stood around the grounds talking until the lessons were over.

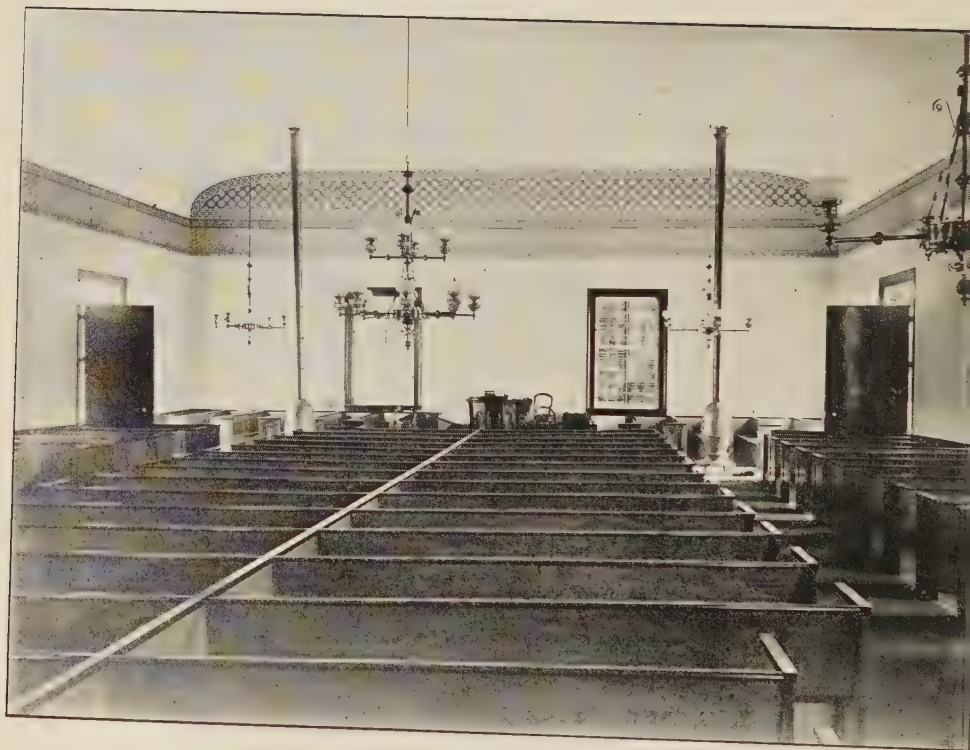
The schools were united in one organization in the new church by the Reverend Absalom McCready, who in his first charge had taken much interest in the work of the American Sunday School Union. He failed, however, to introduce the improvements that should have accompanied the change, and therefore was never able to lift the organization much above a very ordinary level.



THE NESHANNOCK PRESBYTERIAN CHURCH

Third building, as it appeared in 1899

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INTERIOR OF THE THIRD BUILDING

As it appeared in 1887

Nevertheless steady and valuable work was done, and the amount of Scripture committed to memory in contests and otherwise was never afterwards surpassed.

The picnic was used as a means of stimulating interest and encouraging attendance. The earliest reference to it is in a bit of manuscript dated 1846.

A small library was started in 1848, the deacons having collected twelve dollars in 1847 for that purpose. But few additions were made to it, and it disappeared before many years. A number of schools in the bounds of the Synod of Pittsburgh reported libraries as early as 1831, but most of these consisted of a very few books, obtained, perhaps, from the American Sunday School Union. The Neshannock schools were not equipped for handling a library before they moved into the church.

After 1853, the school began to decline in both interest and numbers, and its average attendance fell much below its small enrollment. Mr. McCready tried to improve conditions, but lacking constructive ideas, did nothing more than administer a number of impatient rebukes. But even these were taken as so many new jokes to be retold during the week by his parishioners. On one occasion being vexed by a group of young men who habitually assembled under a large oak tree in the church yard during the school hour, he made the following announcement from the pulpit: "Next Sunday, Squire Pomeroy will teach a class of young men under the oak tree south of the house, and I will teach one under that beech," pointing in the direction of another lounging place.

The first decided and lasting improvement in the Sunday school began one bright spring morning in 1866 when W. Reed Moore, a college student and a member of the church was chosen superintendent. There were exactly forty people present at that meeting, though nearly five hundred assembled an hour later to hear the eloquent pastor, the Reverend Robert Dickson. But the young superintendent soon filled the little school with enthusiasm, and then the attendance increased until it doubled. Presently the enrollment began to grow, and the school entered permanently on a new era.

In 1868 Mr. Moore left for the Western Theological Seminary, and Doctor Van Orsdel was chosen to fill his place. In Decem-

ber of that year, the Presbytery of Beaver passed a series of resolutions for the purpose of stimulating Sunday-school work in all its churches. Doctor Van Orsdel, taking advantage of this action, succeeded in bringing some new workers into the school. After a year or two, Isaac Phillips became superintendent, and held the position for seven years. Up to that time, teachers had selected their own Scripture lessons (facetiously called the "Babel Series"), but as soon as the International Uniform Lessons appeared, Mr. Phillips and his progressive pastor had them adopted.

By 1875, the school had become one of the most active and successful in the Presbytery, and its reputation had penetrated far into the surrounding country. Once when prominent visitors were present, and the classes were numerous and crowded, Benjamin Junkin, the oldest member of the school, and a brother of the two well-known Doctors of Divinity, George and David X. Junkin, being zealous for the reputation of the school and much annoyed by the loud buzzing sound of the busy classes, brought his cane down on the floor with an emphatic thud, and shouted, "Silence!" Silence followed, of course, but did not last long. Teaching began in a whisper and then became louder and louder until the original noise was fully restored.

No history could do justice to the noble workers in this school, many of whom were connected with it through a whole lifetime. Their loving devotion, sacrifice, patience, tears, and joys are matters of record in the Lamb's Book of Life. They developed and beautified their own lives by long sacrificial service, and trained the feet of many pupils to walk steadily in the paths of righteousness.

It is not possible to restore a complete list of the teachers nor even of the superintendents, though the following list of the latter is approximately correct for the time beginning with the revival of the school and closing with the year 1910: W. Reed Moore, 1866-1868; Doctor W. E. Van Orsdel, one or two years; Isaac Phillips, seven years; Samuel F. Harris; Adam Wilson, about 1882; John Donaldson; James Y. Minick; Samuel Buckwalter; James Y. Minick, 1896-1898; S. C. Ferver, 1898-1900; J. H. Thompson, 1900-1904; John Mealy Bell, 1904; Samuel F. Harris, 1905; James Y. Minick, 1906-1908; S. C. Ferver, 1908; John W. Fulkman, 1909. Zachariah Donaldson, Doctor A. C.

Pettitt, and the Honorable J. C. Bell filled the place of superintendent at times and may have been duly elected to the office.

The Unity Church

The new log building completed in 1819 stimulated the attendance of the congregation and renewed the interest of certain families on the north side of the parish, who, because of the distance to be traveled, were often absent from worship. But the interest was of short duration. The same families began to plan for a church of their own, and finally on January 15, 1823, petitioned the Presbytery at its meeting in the Neshannock Church for a separate organization. It was finally granted, but the opposition of the mother church and of certain ministers of the Presbytery almost prevailed. The new church took the name Unity, and the Reverend James Satterfield was directed to supply the pulpit as often as possible until the next meeting of the Presbytery.

The infant congregation immediately erected a church of round logs, a type at that time discarded by other congregations. Services were held occasionally for one or two years, but instead of progress there was decline, and the organization soon vanished. About eight years later, James Marquis carried a petition to the Presbytery asking for the reorganization of the church. This petition was presented on June 28, 1831, but the boundary of the Presbytery was then under discussion, and the petition was held over until that should be settled. It was taken up again on June 26, 1832, and placed in the hands of a committee which reported favorably on the following day. This new organization greatly reduced the area of the Neshannock Parish, taking a few of its members and more of its adherents.

New Wilmington

In 1824 the village of New Wilmington was laid out by James Waugh. Situated as it was in the center of the parish, and just one mile east of the church, it brought numerous advantages to the people, and in many ways became an important factor in the history of the church. Most of the original inhabitants were members of the Neshannock Church, and most of the business of the town was in their hands. The growth of the village was not rapid, but it met the needs of the surrounding country. The Waugh family had been conducting a small general store

by the roadside on their farm, and this became the first business establishment in the new town. John Galloway rebuilt an old tannery and had it in operation in 1825. Philip Crowl established the first blacksmith shop; David Carnahan, the first wagon shop; Thomas Wilson, the first harness shop; and Robert Hamilton, the first shoe shop. All these were important village industries of the day.

A post office was established on January 14, 1828, with John Carnahan, another member of the church, as postmaster. Richard Hammond, whose father was a member of Neshannock, kept the first lodging house. He closed it in 1832 after Thomas Wilson erected the first tavern, and also succeeded Wilson in 1834 as proprietor. Within a year he had a competitor in his brother Robert. The chief income of these taverns was from their bars.

Before the existence of taverns in or near the site of New Wilmington, Hugh McKean, on the west side of the parish, and Thomas Sampson, on the east side, entertained travelers who chanced to pass their ways. Hugh McKean was near the Shenango, the popular route for the earliest settlers. Thomas Sampson was near another trail less frequently used, but which improved in 1807 after the ridge road from Pittsburgh through the site of Zelienople had been well opened. In that year John Sampson opened the "Backwoods Tavern" near the site of the present village of "Fay," and Thomas abandoned his hospitality. The "Backwoods Tavern" was a log structure of the double cabin type, one story and a half high, containing four rooms. It started with a bar, and was one of twenty or more regular taverns in the county at that time.

Two houses were already on the site when the town of New Wilmington was laid out, one occupied by James Hezlep, and the other by the Waugh family. The latter was a new two-story frame building lined with boards, as was customary at that time in frame houses. The walls of the large living room were decorated with crudely painted flowers. Doctor Hindman erected the first house in the new town in 1824. It was a story-and-a-half log structure, and stood at the southwest corner of the East Diamond, facing Water Street. In later years it was weatherboarded without and plastered within. William ("Billy") Thompson built a little log house having one room below and a half-story room above. His daughter, Mrs. Weir, lived on

the same street in a little two-room frame house. Jane ("Aunt") Doran lived in a little one-story log house on the southeast corner of the East Diamond. Joseph Cowden built across Water Street from Doctor Hindman's, and William Clark, a little south of Waugh's. Later houses were mostly frame, having dressed clapboard siding and shingle roofs. In 1834 the Rev. William Wood claimed fourteen families of the "about twenty" in the village.

Gradually the town increased in population and improved in appearance until it possessed a peculiar and quiet charm that is never forgotten by those who visit it. It attracted Westminster College, and Westminster College has since been its greatest asset. The town was made a half borough in 1863 and a complete borough in 1872.

The Western Theological Seminary

An event of great interest to Neshannock was the establishment of the Western Theological Seminary at Allegheny, Pennsylvania, in 1827. The Reverend William Wood and one of his elders, John McClain, had been very active in promoting the success of the "Western Education Society," which had been organized at Mercer on January 10, 1821, by the Reverend Samuel Tait for the education of young men for the gospel ministry. Under the auspices of this organization, Mr. Tait opened a school at Mercer, and prepared at least one pupil, Absalom McCready of the Neshannock Church, for the ministry. Several other pupils pursued academic studies for a time, but Mr. Tait's only building was his house, and the income from the sustaining society was too small for the support of many pupils, if they had desired to attend.

In 1825 the General Assembly took action providing for a theological seminary in the West, and, without a selected site for the institution, named it the Western Theological Seminary, and appointed a board of directors and a committee on site. Mr. McClain, confident of a great future for Northwestern Pennsylvania, urged his friend, Mr. Tait, to bring Mercer to the attention of the committee. The Reverend Thomas E. Hughes presented the claims of Greensburg Academy (Darlington), which had been in operation for twenty-six years, and had conducted a theological department. It is not known how many sites were proposed to the committee, but in 1827 it reported

in scutching and sugar-boiling; at wood-choppings and log-rollings, at barn-raisings and road-workings; and at sheep-washings and sheep-shearings. They were also the necessary emblems of hospitality. Visitors, including the minister and his elder, were given a sip from the bottle, which was passed around from mouth to mouth, or, if the family claimed some refinement, the decanter was brought out.

Small kegs were often used for holding liquor, and these were very familiar objects in harvest time and at barn-raisings until displaced by demijohns and jugs. Reapers in the harvest field would take a sip at the end of each round, but as reform made progress they drank only at noon and evening, and still later, took whisky and tansy.

Many a writer whose aptitude for guessing was greater than his assiduity in research has condoned the old-time drinking customs by commenting favorably on the purity of the liquor, and the small amount of actual drunkenness resulting from its constant use. The only thing worse than writing so falsely is believing what was written. The cumulative effect of whisky taken regularly in small quantities was even more serious than that of occasional drunkenness. It made ill-tempered, inconsiderate, quarrelsome men, whose last days were empty and repulsive. Several of Neshannock's strongest characters passed from the world by this unfortunate route. But drunkenness in its most brawling form was extremely common also, even extending to an occasional church member, so that the evil in those days was twofold; there being the full number of common drunkards and the great mass of stronger men who limited themselves to the miseries of moderate drinking.

At first the church dealt only with those unfortunate men who drank frequently to intoxication. These on appearing before the Session might declare their sincere sorrow, and escape with admonishment, but if insubordinate, they were liable to suspension or even expulsion from the communion. The Reverend McCready, whose pastorate covered a transition period, was very patient with this class of offenders, and though he brought them before the Session and publicly announced the results, he did it in a manner that never or rarely wounded. One offender had many falls, and just as frequently repented, sometimes coming voluntarily before the Session for that purpose. On the first occasion, Mr. McCready made the following announcement

concerning him: "M—— C—— was cited to appear before the Session for drunkenness. He confesses that he had been in West Middlesex last week and got a little the worse of toddy." The next announcement read, "M—— C—— confesses that he has taken too much stew." Finally, with an irresistible waggishness, he read before the congregation, "M—— C—— has appeared before the Session for the old offense."

While most people persuaded themselves that the manufacture of whisky was a respectable and honorable business, yet certain members of Neshannock never gave it their approval, nor did they lose an opportunity to condemn on Scriptural grounds both the manufacture and the "common use" of spirituous liquors.

The voice of the wise has always in all ages sounded out against the use of intoxicating beverages, and many local efforts, civil and ecclesiastical, in many countries through a long past, were made to correct some phase of the evil. Rebellion against the tyranny of drink was not new even in the first years of the nineteenth century, but it was not until then that the forces of temperance began to unite and arm themselves.

The first official action of the Presbyterian Denomination having the definite object of overcoming the evil of intemperance was taken in 1811 at a meeting of the General Assembly in Philadelphia. Doctor Benjamin Rush of that city presented the Assembly with one thousand copies of a pamphlet entitled "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind." Impressed by this pamphlet, the Assembly appointed a committee to devise measures for preventing some of the mischiefs of the excessive use of spirituous liquors. This committee reported in 1812, submitting a series of resolutions that called upon ministers and sessions to instruct and warn their congregations in public and in private against the evils and disgrace of intemperance. Addresses were to be delivered, literature distributed, and efforts made to reduce the number of taverns. The war was then on, to last a hundred years and more. The Reverend James Satterfield was at that meeting, and brought the report of its deliverances back to Neshannock.

The movement now reached nearer home, and the Presbytery of Hartford, to which the Neshannock Church then belonged, passed the following resolutions on April 13, 1814. They are as interesting for what they reveal as for what they propose:

1. That ardent spirits shall not be used at meetings of Presbytery, installations, etc.

2. That we agree by our conversation and example to discourage the use of spirituous liquors, except for medicine, particularly in pious and respectable families, especially at their social visits.

3. That we will use our influence to discourage and utterly prevent the buying and selling of ardent spirits by small measure, contrary to law.

4. That we will exert ourselves to procure and distribute well written tracts on the evils of the intemperate use of ardent spirits.

5. That special pains be taken to impress on the minds of the young a sense of the dangerous consequences connected with the habituating of themselves to the use of spirituous liquors.

6. That it shall be the duty of the ministers to report what has been done in their respective congregations, at least once a year.

7. That we recommend to each minister of this Presbytery to preach on the subject of the intemperate use of spirituous liquors, and to point out the evil and danger of it.

These resolutions were read to the congregation by the Reverend William Matthews, who, to the annoyance of at least one family, failed to make the most of his opportunity.

Next, the Synod of Pittsburgh, which then included the Presbytery of Hartford and the Neshannock Church, came forward on October 3, 1816, with an uncompromising resolution that had the crudeness of the frontier, but the determination of the frontiersman. In order to give it a wide circulation the Synod ordered that it be printed in all the papers, and read in all the churches within its bounds. The preamble, resolution, and recommendation as they appeared in one of the papers are as follows:

"The excessive use of ardent spirits produces sickness, poverty, and wretchedness; it destroys health and reputation, introduces discord into families and larger communities; it enervates the strong and changes many of the wise into idiots; it threatens to sweep our land as with the besom of destruction, and calls loudly on all the friends of religion, order, science, and humanity to exert their influence in checking an evil so alarming in its progress and so various in its effects.

"Therefore, the Synod of Pittsburgh resolved, That ardent spirits ought never be used, except as a medicine; that the free and common use of them at the raising of buildings, military musters, weddings, and other public and social occasions is

unnecessary and pernicious; that the custom of making them a part of the entertainments at social visits is one of those fashions of the world to which Christians ought not to conform; that the habitual use of ardent spirits in families, and by laborers is training up thousands for poverty, disgrace, the prison, the gallows, and eternal misery.

"The Synod, therefore, recommend to all the ministers and professors of religion within their bounds to abstain from the unnecessary use of ardent spirits, and to endeavor both by precept and example to check the progress of this growing and destructive vice."

Near the same date, the Synod of Geneva was in session at Geneva, New York, and the Reverend Henry Axtell of that place showed his hospitality to all ministers who called at his house by treating them to brandy. It was the last scene of that kind, however; for the Synod, after listening to an address on temperance delivered by a Quaker, who had come over from the neighborhood of Auburn, resolved to abandon the use of intoxicating liquor as a beverage.

Neshannock was vacant at the time the Synod of Pittsburgh passed its resolutions, but was duly notified of the action. Robert McComb, John McClain and others took a positive stand at once in favor of total abstinence, and through them the church became alined with the great movement that found the country drunken but left it sober. Neshannock never wavered after 1816. Its total abstainers were few, but they were influential. Robert McComb insisted on having the young men of the congregation pledge themselves to abstain from the common use of liquor, arguing that it was a task easier to perform than that of reforming them later. His argument was sound and several young men profited by it. Perhaps, also, a few older men received some unexpected light, for Billy McMillan, the wit of the congregation, delighted in telling them that McComb's argument implied that they were beyond reformation.

Malcom McComb, son of Robert, became the leader of the temperance movement in the Neshannock Church, and was one of the leaders in Mercer County. After his election to the eldership, he became doubly active, being stimulated in part by the activities of the Reverend Samuel Tait of Mercer, who, besides circulating a great deal of literature, had preached several very effective sermons on the subject of temperance. Then, also, in 1828 the General Assembly appointed Saturday, Jan-

uary 24, 1829, as a day of "fasting, humiliation, and prayer, with special reference to the sin of intemperance." The Synod of Pittsburgh repeated the resolution, and in turn the Presbytery of Hartford adopted it, and required the old-time fast in which the people were to refrain from worldly avocations just as if the day were a Sabbath. A good portion of the congregation assembled at the church in obedience to this triple order, and thus entered upon the second stage of its self-cleansing. On the same day, a similar meeting was held in the church at Mercer, and the pastor took advantage of the occasion to call for a public meeting to be held a few days later, on Tuesday, February tenth, for the purpose of organizing a temperance society. In the meantime, he drew up a set of agreements which he presented at the meeting, and which were adopted by it. The organization styled itself the "Mercer Temperance Society," but its endeavors were not confined to Mercer alone. The original members subscribed to the following agreements, which have been found since in slightly varying forms:

We agree to discontinue the use of ardent spirits during our membership, except as medicine.

We agree that it shall not be considered as any mark of friendship for any member of this Society to offer ardent spirits to any one on any occasion, except as medicine.

We agree that it would be highly improper for any member of this Society to give, solicit, or receive drams in stores.

We agree that we will neither give nor receive treats at public elections, military trainings, or any other public meetings.

We agree to withhold our suffrages from all drunkards.

We agree to use all friendly means that we can to reclaim those who drink to excess.

We agree to prefer helping those who need manual labor when they have no ardent spirits.

We agree, if any of us are known to use ardent spirits, except as medicine, that our name shall be stricken from the Society by the officers.

We agree that such members of this Society as have on hand, or contracted for, ardent spirits, are at liberty to dispose of them according to their best lights, provided they abstain from them themselves.

But Mr. Tait was not satisfied to confine his efforts to the vicinity of Mercer; he decided to organize the whole county. Influential men took up the work and very soon meetings were

held in many places, several of the most enthusiastic being in the Neshannock Church. Malcom McComb attended meetings in various parts of the county, and served as president of the Society for at least one term. The remarkable success of this movement aroused much individual and some organized opposition. In 1834, the friends of whisky published a long series of resolutions that perhaps seemed to the authors a complete and final answer to all temperance arguments; but instead of the results expected, it brought a strong and demoralizing rejoinder in the form of a pledge campaign. At a meeting of the Society in the Neshannock Church on the fourth Thursday of February, 1835, the following resolution along with others was passed with determined enthusiasm:

That the officers of this Society divide the county into districts, appoint an individual to deliver an address in each district, and adopt measures to have the temperance pledge presented to every family in the county.

Neshannock was now abreast with the most advanced temperance views, and never after lost its position nor slackened its pace. After the decade of 1830-1840, its history was much the same as that of other churches. Its members identified themselves with the various organizations that arose during the next eighty years, and complied as fully as possible with all the plans of the denomination for overcoming the vice of intemperance. Indeed certain members of the church complained that the General Assembly moved too slowly and permitted distillers and venders of liquors to enjoy religious privileges that were denied to their victims. It is true that the Assembly has always moved with great caution on all moral issues, and its deliverances have never revealed the true vigor of any conquest. To discover the militant spirit of the church and the initial steps of its progress, one should read the records of presbyteries rather than the Minutes of the General Assembly. The conservatism of the Assembly is necessary to the steadiness of the church, but on the temperance and slavery questions, its slowness was exasperating to men of strong faith and clear vision, as well as to those of precipitate action. But at last the voice and the blood of the people have decreed that saloons and slavery shall be no more.

CHAPTER XV

THE FOURTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation* 3

Hear instruction, and be wise.—Proverbs 8: 33.

PERHAPS no public improvement within the bounds of the parish ever interested the people of Neshannock more than the canal that once extended from the mouth of the Beaver River to Erie, Pennsylvania. The development of new roads through the region and the establishment of stage lines had become old topics to the people, and besides, such improvements did not distinguish one community from another. But the construction of a canal was regarded as a special blessing, and at that time was looked upon as the acme of progress. Even the steam road and the electric trolley failed in later years to arouse the general enthusiasm that had been excited by the canal. It was not the enthusiasm of curious spectators, but of long isolated, though enterprising citizens, who felt that they were now being linked up with the outside world.

Only rural folk know how to discuss a subject down to the minutest detail and still have more to say—and that was the way Neshannock discussed the canal. It was a canal age. The great Erie Canal from Albany to Buffalo had been completed in 1825 and had already demonstrated its usefulness. Also the Pennsylvania Canal was making progress towards Pittsburgh.

Early in 1831, the first steps were taken towards the construction of the Beaver Branch of the long contemplated Pennsylvania and Ohio Canal. This branch extended from the mouth of the Beaver River to the Western Reserve Harbor, about five miles north of New Castle, and near the southwest corner of the Neshannock Parish. It was completed to this point in November, 1833; and the Harbor became the point of communication with the over-land route from the Western Reserve. A vast amount of business for that day was transacted at this place. Great areas of ground were sometimes covered with vehicles drawn by oxen or horses, most of them from Ohio. Much of this activity ceased, however, when the "Cross Cut" canal from Ohio was brought down the Mahoning River in 1838, intersecting the Beaver Branch below New Castle. It was still further

reduced in 1844 when the Erie Extension of the Beaver Branch was completed to the lake. This last extension carried the canal across the western end of the parish, greatly increasing its usefulness to the members of the congregation.

Some of the through packets carried passengers, and even had sleeping accommodations. Though a slow way of traveling it was considered peculiarly delightful when weather conditions were favorable. Women travelers always spent their time knitting or sewing, and men occasionally carried books or other reading matter. The Rev. Absalom McCready pronounced his first trip down the canal the most refreshing and inspiring physical experience of his life. This useful highway was displaced by the Erie and Pittsburgh Railroad, and ceased operations in 1871.

Schools

The General Assembly of 1799 recommended that church sessions or other persons of piety "assume as trustees the superintendence and inspection of the schools established for the instruction and improvement of children in the elements of knowledge, to see that they may be provided with teachers of grave and respectable character, and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees." The Synod of New York and Philadelphia had recommended at an earlier date that schoolmasters "teach the Westminster Catechism and Psalmody," and that "church sessions and deacons or committees, where they conveniently can, visit the schools."

The first schools of Northwestern Pennsylvania were largely under the oversight of the churches, and were sometimes distributed to correspond with the "elder's quarters." This was true for a time in the Neshannock parish. Often a schoolhouse was built by the side of a church, and was regarded as the property of the congregation, even taking the name of the church. Neshannock built such a school, and enough references to it have been found to give a fair idea of its position and appearance. It was perhaps the first in the parish, and stood a few feet west of the church. It was built of round logs, and had a clapboard roof and puncheon floor. The fireplace was

in the north end and the door in the east side. There were two windows, formed by cutting out sections of logs high up on each side. In warm weather these were open, but in cold were filled with sashes of greased paper. Such paper was sufficiently transparent for a small room. Wooden pins were inserted in the wall under the west window, and on them rested the writing board, which sloped slightly and caught against the heads of the pins. A high bench, used only at writing time, stood under this board, and could be occupied by about four pupils at a time. Backless puncheon benches were provided for the children; but the master had an elevated seat under his own window, between the fire and the door.

A second building was erected in 1819 on the site of the first. It was better, larger, and warmer, though planned and equipped much like the first one. It was built of hewed logs, had a fireplace about six feet wide, and certainly two windows, each of which contained at first greased paper, and later four panes of glass. This building was turned so that the door was in the south side.

The hewed-log schoolhouse should have been perfectly comfortable even in the coldest weather, but mischievous boys often picked holes through the daubing, or dug away the banking from the foundation. A draught coming through the walls was very unpleasant, but much more so if it came up through the ill-fitting puncheons of the floor. It was a common thing when pupils were wet or cold for them to say, "Master, please may I stand by the fire." In one very cold winter, Miss Maria Pomeroy had to use the church for a few days, and gathered her pupils around the old "ten plate" stoves while damages to the schoolhouse were being repaired. The hewed-log building was in use for school purposes until 1838, but after the erection of the frame church became the residence of the sexton.

Though this was practically a church school, supported, however, by the usual subscription method, it was not patronized by all the members of the congregation. Other schools were started in many places according to the wish of a neighborhood or the plans of some enterprising schoolmaster. Indeed some of the first schools were conducted in private homes, as in Samuel Weir's house. In such cases the children of a neighborhood might assemble at several places within a very few

years. Rachel Waugh, who had been educated in the little building by the church, conducted a school in the family weave-shop near the present site of New Wilmington, about 1818; and several other young women taught in their own or in their neighbors' houses.

When children were sufficiently numerous in some part of the parish, a number of families would agree to build a schoolhouse at some convenient point and then seek the services of a teacher, each paying according to the number of pupils furnished. But occasionally a teacher would "work up" his own school and have his patrons pledge themselves to build him a schoolhouse and furnish wood for warming it. In 1809, Robert Marquis organized a school in this way within the bounds of the congregation. The tuition was \$1.25 "per quarter," payable in corn, rye, wheat, or "linning," delivered "at William Byarses Mill."

The first schoolhouses were built without any outlay of money. A few neighbors assembled for the work and completed a building in two or three days. Wooden pins were used in place of nails, and the clapboards of the roof were held in place by heavy poles and stones. The Neshannock school had a puncheon floor, but certainly, at least one other in the neighborhood was without a floor. When the hewed-log schoolhouse by the church was built some expense was incurred for the nails used in the door and roof, and later, a small sum for glass. On the introduction of the public school system by the State in 1834, new sites were chosen and new buildings erected. When a schoolhouse was built of logs, as most of them were in this new region, it cost about one hundred twenty-five dollars.

It is an exceedingly interesting fact that the cause of free public education was espoused in Pennsylvania by Sunday-school workers and ministers long before action was taken by the Legislature. In 1791, the First-Day or Sunday-school Society of Philadelphia urged the State to establish free schools, and from that day onward the subject of free public education was not allowed to rest. Even in the Presbytery of Erie, to which Neshannock once belonged, a committee was appointed on April 2, 1816, "to draw up a petition to the Legislature in behalf of common English schools."

The Neshannock school was a good type of the early subscription school, and a brief account of its work will give some

idea of early education in general, and of the training of the second generation of the church in particular. As stated before, the two log buildings on the church lot were equipped much alike. The writing board under the window remained in use until the State took charge of the school system. It was often unsteady, however, and became the easy object of blame for many a poor specimen of penmanship. Pupils took turns at the board, and the elbows of writers were often rudely jarred by those who were mounting or leaving the bench. The master ruled the paper, wrote the copy, and also made and sharpened the pens. Goose-quill pens were used through the whole history of the school. Quills were easily obtained around all barnyards, and pupils were therefore careless about their pens, even deliberately injuring them for the sake of an excuse to have them repaired, and to obtain a few moments of idleness.

Paper, though easily obtained, was used with close economy. It came unruled and in foolscap size, which varied, however, from twelve by fifteen inches to twelve and a half by sixteen, something near the first size being the most common. Unruled paper was used until after 1830. Each sheet was folded to measure about seven and a half inches by twelve, and for copybook use to about seven and a half by six. Most of the ruling, if not all, was done with a genuine lead pencil, which was cut from common bullet lead. The metal gave a soft line that did not mar the appearance of the writing, as ink would have done. Many evidences have been found showing that lead was commonly used for pencils in the homes and schools of Neshannock for thirty or forty years.

Several kinds of home-made inks were used, but the most satisfactory was that made from white-oak bark and "copperas stone." Other kinds of bark were sometimes used, also walnut hulls and pokeweed berries. Several colors were sometimes made by boiling roots, leaves, or petals of certain plants, and then adding a mordant to the liquid.

A few pupils were taught the alphabet at home, others learned it at school from the "paddle," a cheap imitation of the hornbook. The Neshannock paddle varied somewhat in size and shape according to the idea of the teacher who made it or had it made, but was always of the most simple form, shaved from a piece of wood and large enough to hold the alphabet in capi-

tals on one side and the small letters with the numerals on the other. The letters were obtained from any source, singly or in sets, and were pasted on the paddle. Miss Maria Pomeroy had a hickory paddle in 1830 to which she attached the alphabet leaf of a spelling-book.

In their earliest contracts the schoolmasters agreed to teach reading, writing, and arithmetic. Their textbooks were the paddle, the New Testament, and "Webster's Spelling-book." Soon after 1809, the "United States Spelling-book" was introduced. It contained reading as well as spelling lessons, and remained in use throughout the history of the school. At a later date three very wholesome readers came into use: the "Introduction to the English Reader," the "English Reader," and "Watt's Improvement of the Mind." The only arithmetic known to have been used in the school was the "Western Calculator." Nothing is known about other branches of study except that three aged persons who had attended the school claimed that certain pupils had pursued "some kind of advanced studies." As a portion of their school work, the pupils were required to memorize psalms, hymns, questions from the "Westminster Shorter Catechism," and verses of Scripture, the Sunday school being not yet differentiated from the secular school.

Certainly one or two old-time Irish masters taught in the Neshannock school, but most of its teachers were home-bred, and several of them were women. Some teachers "boarded round," and others, when living near, boarded at home. At first, men received \$1.25 tuition per quarter for each pupil, but in 1827, they received \$1.75. Women were paid less. Some early contracts fixed the tuition for each pupil at five dollars per annum, and specified the amount of vacation to be allowed. But even in these cases patrons subscribed for only one or two terms, or the fraction of a term. When two or more children came from the same home, a small reduction was allowed.

It is impossible to make a complete list of the teachers of this school, but the following names have been obtained from a variety of sources: Hugh Watson, Malcom McComb, a Mr. McCready, Robert Marquis, Polly Somerville, a Mr. Hezlep, a Mr. Law, Thomas Pomeroy, and Maria Pomeroy. The following list gives the names of a few teachers who are known to have taught in other schools in the bounds of the congregation

before the schools were taken over by the State: Henry Gaith (in Samuel Weir's house), Alexander Duncan, Rachel Waugh, John Galbraith, Miss Sarah DeWolf, two maiden ladies named Tidball, a man named Andrews, John Nesbit, Samuel Richards, Joseph Watson, Thomas Gillespie, James Neal, John Gibson, James White, a man named Bellows, and a Mr. Holbrook.

Malcom McComb taught for many years, and was still in demand in 1834. Polly Somerville was very attractive to young girls, and achieved her greatest success about 1815 in the Camp Run school, north of New Castle. Mr. Hezlep and Thomas Pomeroy also taught at Camp Run and other places. Both were successful and in demand. Miss Maria Pomeroy taught the Neshannock school for two years, beginning in 1829. She gave unusual satisfaction. Miss DeWolf and the Misses Tidball were popular and capable teachers. The latter taught the Ray school south of the Pomeroy homestead. Mr. Bellows and Mr. Holbrook also taught this school, the latter was firm and precise in all his ways, but the former was a good-natured, easy-going fellow who took no trouble to himself and gave none to his pupils. He carried his whisky bottle to the school and concealed it under the floor in what he called his cellar, "but he did not leave it alone long enough." Many times a day his pupils saw him lift a loose puncheon near his desk, withdraw the bottle and take a drink. Thomas Gillespie ruled by fear, and used the rod freely, if not cruelly.

Mr. Law's experience in the Neshannock school illustrates well the old custom of locking out the master. Claiming that his pupils were undeserving, he refused to give them the customary treat of apples, cider, and cakes. The boys, having an entirely different opinion of their merits, took possession of the school-house one morning and barricaded the door. When the master arrived and found the boys in possession of the building, he demanded admittance, but was told that he could not enter without promising the treat. Enraged and chagrined, he surged against the door, uttering threats of punishment and demanding immediate surrender. "Promise the treat or you'll never get in," demanded the boys. As the younger children and girls began to arrive, their presence added such intensity to the master's chagrin that he stamped about excitedly, and then ran for his friend Haggerty, who was employed at Wilson's distillery a short

distance away. Several men returned with him, and all tried their shoulders against the door. Finding it immovable, they resolved to smoke the boys out. The master mounted the roof dropped an armful of leaves down the chimney and covered it with clapboards. But the boys suspected the plan and hurriedly threw all the fire out of one of the windows. Haggerty then declared that he would go in and unbar the door if the others would lift him up to the window. This they did immediately, but the boys met the intruder with such vicious blows about the head and shoulders that he cried out in agony and begged to be drawn back. When the limp and bleeding body with torn garments and disheveled hair was lowered from the window, the sight so unnerved the schoolmaster that he threw himself upon the ground, and leaning against a tree, wept the bitter tears of vanquishment. The treat was promised and the door was opened, but the day was one of unusual and painful silence.

Victories of this kind never added much to the comfort of unruly boys; for while a few teachers were made cautious about ruling with too great rigor others became the more severe, and governed with intimidating authority on all occasions. Floggings were common in the Neshannock school, and the ruler was often applied severely to the hands. In this punishment the teacher grasped the pupil by the fingers, bent them back to stretch the open hand, and then struck the palm.

Most teachers used the dunce block and cap, enthroning the pupil in the center of the room. A common and very disagreeable instrument of punishment, or rather of torture, was the split hickory stick. This was about ten inches long, and was attached to the nose or ear by the pressure of the split end. This not only produced pain, but when on the nose, forced the victim to breathe through his mouth. When a teacher wished to be more inhuman, he used a split goosequill in the same manner, the sharp edges of which produced intense pain. One person to whom this punishment had been applied some time after 1830 said a raw-hide flogging would have been much more agreeable to him. For minor offenses children were often kept in at play-time or after school. Sometimes they had to stand in some difficult or humiliating position, or were given disagreeable tasks to perform.

before the schools were taken over by the State: Henry Gaith (in Samuel Weir's house), Alexander Duncan, Rachel Waugh, John Galbraith, Miss Sarah DeWolf, two maiden ladies named Tidball, a man named Andrews, John Nesbit, Samuel Richards, Joseph Watson, Thomas Gillespie, James Neal, John Gibson, James White, a man named Bellows, and a Mr. Holbrook.

Malcom McComb taught for many years, and was still in demand in 1834. Polly Somerville was very attractive to young girls, and achieved her greatest success about 1815 in the Camp Run school, north of New Castle. Mr. Hezlep and Thomas Pomeroy also taught at Camp Run and other places. Both were successful and in demand. Miss Maria Pomeroy taught the Neshannock school for two years, beginning in 1829. She gave unusual satisfaction. Miss DeWolf and the Misses Tidball were popular and capable teachers. The latter taught the Ray school south of the Pomeroy homestead. Mr. Bellows and Mr. Holbrook also taught this school, the latter was firm and precise in all his ways, but the former was a good-natured, easy-going fellow who took no trouble to himself and gave none to his pupils. He carried his whisky bottle to the school and concealed it under the floor in what he called his cellar, "but he did not leave it alone long enough." Many times a day his pupils saw him lift a loose puncheon near his desk, withdraw the bottle and take a drink. Thomas Gillespie ruled by fear, and used the rod freely, if not cruelly.

Mr. Law's experience in the Neshannock school illustrates well the old custom of locking out the master. Claiming that his pupils were undeserving, he refused to give them the customary treat of apples, cider, and cakes. The boys, having an entirely different opinion of their merits, took possession of the school-house one morning and barricaded the door. When the master arrived and found the boys in possession of the building, he demanded admittance, but was told that he could not enter without promising the treat. Enraged and chagrined, he surged against the door, uttering threats of punishment and demanding immediate surrender. "Promise the treat or you'll never get in," demanded the boys. As the younger children and girls began to arrive, their presence added such intensity to the master's chagrin that he stamped about excitedly, and then ran for his friend Haggerty, who was employed at Wilson's distillery a short

distance away. Several men returned with him, and all tried their shoulders against the door. Finding it immovable, they resolved to smoke the boys out. The master mounted the roof dropped an armful of leaves down the chimney and covered it with clapboards. But the boys suspected the plan and hurriedly threw all the fire out of one of the windows. Haggerty then declared that he would go in and unbar the door if the others would lift him up to the window. This they did immediately, but the boys met the intruder with such vicious blows about the head and shoulders that he cried out in agony and begged to be drawn back. When the limp and bleeding body with torn garments and disheveled hair was lowered from the window, the sight so unnerved the schoolmaster that he threw himself upon the ground, and leaning against a tree, wept the bitter tears of vanquishment. The treat was promised and the door was opened, but the day was one of unusual and painful silence.

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It should not be imagined that all known modes of punishment were used by any one teacher, or in any one school, or even in any one neighborhood. Nor should all teachers be charged with cruelty. Many of the earliest teachers of Mercer County, and certainly of the Neshannock Parish, were fully as kind in their discipline as any parent in those days could have desired.

Then, too, it should not be supposed that all textbooks known to have been used in a particular region were used in any one school. If Dilworth's *Schoolmaster's Assistant* and Porter's *Rhetorical Reader* were used at Hopewell, it would be small evidence that they were used at Neshannock. It is true, however, that pupils coming into a school from different parts of the country sometimes brought different kinds of spellers, readers, and arithmetics, but a preference always prevailed in each neighborhood for certain books, and there was neither rule nor law to interfere with their choice.

Some families in Neshannock supplemented their limited common school education by private reading and study. This is known to have been true in the Wilson, Marquis, McComb, Waugh, Hezlep, and Pomeroy families, and must have been true of others. Here and there some one was sent away to continue his education in an academy or a college.

After the introduction of the free public school system a new building was erected near the southwest corner of the church grounds, the old one by the church was abandoned, and the pastoral care of schools ceased. The new school bore the name of the old—Neshannock.

CHAPTER XVI

THE FOURTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation 4*

Remember them that are in bonds, as bound with them.—
Hebrews 13: 3.

WITH the exception of the slavery issue, Neshannock was not seriously concerned in the great agitation of 1837-1838 that divided the Presbyterian Church into the Old School and New School Assemblies. In the first place, it was untouched by Congregational or Hopkinsian tendencies; in the second, its interests were self-centered because of a pastoral change and of a purpose to erect a new building; and in the third, it was in such a state of transition between two presbyteries that it missed all of their most serious discussions. Its sympathies, however, were entirely with the Old School Assembly. The heated discussions that divided the Presbytery of Erie had subsided some months before the Neshannock Church became a member of that body; but the attitude of the church was plainly shown by the fact that in the midst of the excitement it issued a call for the Reverend Absalom McCready, an ardent supporter of the Old School party in that presbytery.

But the question of slavery had become an aggravating factor in the great dispute, and on this particular point Neshannock was peculiarly sensitive. For many years a sentiment had been developing in the church against the evils of slavery, and as early as 1825 ripened into an aggressive movement that did not cease until the close of the Civil War. John Young, a faithful supporter of the church, and a young man of unwavering convictions, was the original active leader. His heart had become so fired with indignation at the inhumanity of slavery, and also at the apparent disinterest of his fellow-Christians, that he seized every opportunity to debate the subject. Being decidedly arbitrary in his opinions, he made enemies as well as friends, both for himself and the cause. His chief supporters were Joseph Kirk and James Minick, though many others shared in his views. In 1825, he thought it his duty to with-

draw from the church, but was persuaded that such a step would not aid his cause.

White Chapel

On Monday, June 15, 1835, the Reverend Nathaniel West, who was spending two or three days in Mercer, preached in the Presbyterian Church of that place on the subject of slavery. At the close of the service an after-meeting was called to decide what action should be taken with reference to certain suggestions made in the sermon. Mr. Young was present, and was made chairman of the meeting. After some discussion, it was pronounced "expedient to form an anti-slavery society in this county." A committee was then appointed to draft a suitable constitution. This committee reported at a meeting held in the court house at Mercer on the fourth day of July; the constitution was adopted, purposes and plans were discussed, and permanent officers elected.

From this time onward, Mr. Young seized every opportunity to strike hard at the sin of slavery. He formed a religious anti-slavery organization in his own community, and he and his associates gradually separated themselves from the Neshannock Church, occasionally holding religious services of their own in the various homes of their neighborhood. Finally, between 1840 and 1842, they severed their connection entirely, and, with the assistance of others who joined them, built an independent church, which they named "White Chapel," but which others for many years contemptuously called the "Holy Ridge Church." The chapel was built about four and one-half miles northeast of Neshannock, and a mile southwest of Indian Run on ground belonging to John Young. It was dedicated to the overthrow of slavery, and was open for free use to any person or society agitating that cause. Mr. Young (now called "Uncle John"), though only self-educated, often occupied the pulpit, and spoke with acceptance; but the Reverend Philo C. Pettibone was the most frequent ministerial speaker during the early days of this defection.

Though the statement has not been verified, it appears that a deed for the property was not given until about 1856. It stipulated that the church should be used perpetually for preaching against slavery. James Minick donated the ground for the adjoining graveyard.

The chapel was erected by the hands of the members, one of whom, at least, was a carpenter. It was a frame structure, about forty feet long and thirty feet wide, and was painted white. It had a central aisle only, and the pulpit stood in the north end. There were four windows in each side and two in each end. The main door was in the south end, and the side door at the northeast corner.

Though originally independent in the strictest sense, the organization gradually yielded to the influence of the ministers it most frequently employed. On September 8, 1848, it was organized by the Reverend D. R. Barker as a Congregational church, in connection with the Congregational Association of Western Pennsylvania. The Reverend Barker was at that time pastor of a church that he had organized in Mercer on March 27, 1847. He served at White Chapel until the Civil War settled the great issue that called the church into existence. He labored as earnestly for temperance as for the abolition of slavery, and was highly respected by his congregation.

After the war the Presbyterian training of the members began to reassert itself, and the Congregational connection was forgotten. The Reverend Boyd, pastor of the Leesburg church, was engaged to supply the pulpit, and was given entire freedom in deciding its policy. About 1870 he requested the congregation to decide on some denominational affiliation, and they agreed by vote to be known as a Presbyterian church. The membership at that time was composed chiefly of Presbyterians, United Presbyterians, and Methodists. But as the church was never enrolled by the Presbytery, it continued an independent course, welcoming the services of any denomination that cared to use its building. The Reverend S. J. Crowe was the most popular visiting minister in this period. The Methodists were the last in charge, but abandoned it when they built a new church at Indian Run. In 1907, the property reverted to Mr. Young's heirs.

The total roll of the church when it affiliated with the Congregationalists was as follows, the first eight being original members: John Young, Margaret Young, William Kirk, Mary Kirk, Jane Kirk, James Minick, Elizabeth Minick, Samuel Minick, John Coyl, Lucy Coyl, Ann Bracken, Martha Kirk, Daniel Johnston, Jemima Johnston, Emelia Cozad, James Y.

Minick, Mary Ann Bush, Jane Johnston, Catherine Young, Mary Young, and James Hurd. A number of people worshiped more or less regularly at White Chapel who never united with the organization. Several Neshannock families attended for a time, and then returned to the old church or united with some other. One member took his wife and seven children to White Chapel, but later, when he wished to return, his family refused to go with him. The Reverend McCready hearing of the man's difficulty said very unsympathetically, "He reminds me of a cat that has taken her seven kittens away and can't get them back."

John Young lived to see the emancipation of the slave. He was born in 1797 and died in 1880. When a boy, his heart was stirred by stories of the inhuman treatment of slaves, and, like the great Lincoln, he watched for a chance to deal the evil a deadly blow. In his impatience with what seemed to him dilatory utterances of the religious denominations, he listened to the scathing utterances of unbelievers against religion, then read their literature, and finally withdrew from the very church his own hands and zeal had created.

Opponents of Slavery

Slavery was a form of inhumanity that had many enemies, and gradually the sentiment against it deepened and spread. Abolitionists of the most radical type became numerous throughout the Neshannock community, and many of them united with the Liberty Party. John Young was made a member of the central committee of this party in Mercer County; and he labored politically with as much zeal as he did religiously. Later, the journalist saw his opportunity, and in 1852 an anti-slavery paper called the "American Freeman" appeared in Mercer published by William F. Clark; and another, called the "Promulgator," appeared in New Castle about a year later. These greatly strengthened the forces already at work. After a short time the two papers consolidated under Mr. Clark's management, bearing the name "Promulgator and Freeman." In 1859 the paper was sold and removed to New Castle, where it appeared as the "Courant."

Oddly enough, some of the most zealous opponents of slavery were unbelievers. These were numerous throughout Mercer

County from the time of its settlement, and they were all familiar with at least some of the writings of J. J. Rousseau, whose arguments against slavery led the French Convention in 1794 to abolish it in all French Colonies. These men were always glad of an opportunity to point out the faults of the church, and so made much of the fact that slave-holders were welcomed to its membership, and their sin excused on Scriptural grounds. Abner Gibson loved to slay the unbelievers with his favorite argument, that infidels did not cast out infidel slave-holders, who were the most cruel of all masters.

Mercer County never had many slaves, perhaps not more than six at any time. Joseph Axtell, John Colvin, Sr., Samuel McBride, Robert Wallis, and John Littleford owned one slave each in 1800. Peggy Johnston is the only one known to have been owned in the Neshannock congregation, and she belonged to John Young's father. She was not treated as a slave. Her children, Bob and Sally, became free at the age of twenty-eight under an Act of the Pennsylvania Legislature passed in 1780. Peggy died about 1850 at a very great age. Bob was given the usual schooling that boys received in his day, and had the same religious training. In manhood, his fine moral and other qualities made him well known to a large community, and brought him the inconvenient notoriety of being an example of what freedom would do for the slave. This notoriety purchased for him his deepest humiliation. He happened innocently to enter a wrong pew one Sunday morning in the Neshannock Church, and was promptly ordered out by its owner. Of course he never returned to the church—nor did certain white men, his friends. The occurrence was never forgotten at White Chapel, nor was it allowed to be forgotten in the Free Church that later split off from Neshannock.

It appears that the Reverend William Wood took little more than a passing interest in the question of slavery, and that the Reverend McCready was so indefinite in his utterances that he was reputed to favor it. This apparent indifference of prominent individuals, and the slow, timid action of civil and ecclesiastical bodies was extremely provoking to men of profound convictions and fearless action. John Young could not understand why the Presbyterian Church did not act instantly, and unequivocally on the issue nearest his heart. He therefore

sought, and in some way secured, a hearing before the General Assembly at one of its meetings in Pittsburgh. In a fervent address of great length, he presented his arguments against slavery, and proved that the evil had so intimidated the preacher, the politician, and the press that they were "as pale and voiceless as marble statues." He declared that the Church, if not charged with fear, would have to be charged with hardness of heart; and that in either case it would share in the guilt of every sin committed against the colored race.

Ecclesiastical Action

To the credit of the Presbyterian Church, slow and provokingly cautious as its later action may have seemed, it took a position against slavery as early as 1787, and never departed from it. But the deliverances of the Assembly on slavery, like those on temperance, were merely the average results of positions already attained in the synods and presbyteries. We must always go back to the records of synods and presbyteries, especially the latter, if we would see the true battle-ground of the church; and, before the presbytery, comes the individual agitator, without whom the world would never move.

The Presbyteries of Beaver and Erie, particularly the former, with which Neshannock was identified during the most active anti-slavery agitation, had many heated discussions, some of which revealed serious and perhaps justifiable impatience with the General Assembly. But the acme of feeling was reached in 1845, when the Old School Assembly so far lost its vision, even for the brief outlook of twenty years, and so dreaded a schism that no policy of the church could escape, that it almost pronounced slavery a fixed institution, and declared that nothing better could be promised the slave at present than the gradual amelioration of his condition.

When the report of this action reached Neshannock, some men were grieved, others were even enraged, and several instantly declared their intention of withdrawing from the denomination. No church topic had ever been more warmly discussed, and the lamentations were so general that certain parties believed a majority of the congregation would take a radical anti-slavery stand. Being thus convinced, a number of them assembled at the church to demand the keys, which were in the hands of Judge

Thomas Wilson. A committee was sent for them, but it returned persuaded that a majority of the congregation would remain loyal to the General Assembly.

The lines of cleavage in the church were now clearly revealed. Some stood squarely on the Assembly's deliverances; many deplored what they regarded as its lack of vision, but had no thought of leaving the church; and a minority lost its patience and was ready to depart on any provocation.

The Assembly of 1846 found it necessary to clarify the position taken in 1845, but did not succeed in satisfying all factions in its churches. However, a vague hope was created in the minds of the Neshannock abolitionists that the Assembly would yet speak and act decisively before the glory of vision and achievement should pass away from it forever. Abner Gibson told the Reverend McCready that infidels would free the slave if Christians failed to do it. But the General Assembly was wiser in its caution than it would have been in any effort to embody in its resolutions the opinions of everybody.

At length the Assemblies of 1849 and 1850 took an unfavorable attitude towards certain overtures of the presbyteries. Abner Gibson declared that he would "not share in its guilt." He, therefore, with several others prepared to withdraw from the church, and began by holding meetings of their own in the Poverty Point schoolhouse. Mr. Gibson had been a ruling elder in the church, but had resigned, and had not communed with the members for several years. His name, however, was retained on the roll of the church. The record of his resignation, taken from the Minutes of Session for December 21, 1843, is as follows: "Mr. A. Gibson stated to the Session in conversation that he could not conscientiously hold communion with this church because he considered them a pro-slavery church. On motion, the Session therefore decided that Mr. Gibson be not considered hereafter a ruling elder in said church, because he could not in such circumstances perform his ordination vows." Mr. Gibson's life was above reproach, and he gathered about himself a number of the most spiritual men in the church, and also a few from other denominations. Like John Young, however, he had to separate himself from those with whom he could not agree.

Feeling in the Neshannock Church now began to grow bitter.

A few defended slavery; many believed it to be a great evil, but could not agree with other members in their political and religious views concerning it; and still others were its open and bitter antagonists. Then, also, the Reverend McCready indulged in a good deal of humorous sarcasm that widened the breach between the people, and increased his own unpopularity with the schismatics. Thus, on one occasion, he compared those who had forsaken the church to "sheep bleating outside the pasture."

The Neshannock Free Church

Considering the inactivity of many of their fellow-church-members, the attitude of the pastor, the action of the General Assembly, and the passage of the Fugitive Slave Law, Abner Gibson and his associates believed themselves justified in forming a new church. A new anti-slavery denomination called the Free Presbyterian Church had been formed recently, and Mr. Gibson advocated and secured the organization of a church in connection with it. Being in ill health he was unable to take part in the erection of a building, but he made provision in his will for a gift towards it, on condition that it be built in his neighborhood. He died in 1852. The church was built in 1854 in accordance with his wish, and was named the "Free Presbyterian Church of Neshannock."

Most of those who united with the new organization did so without letters of dismission. Thomas Wallace and James Johnston with their wives simply gave notice on January 24, 1851, that they declined the jurisdiction of Neshannock. The Session, however, appointed the Reverend Absalom McCready, James Gault, and William M. Francis "to wait upon these disorderly members and convince them, if possible, of their error." The committee reported nearly two months later that it had been unsuccessful. These names, therefore, were "stricken from the roll." But John R. Wilson, a ruling elder, and James Woods, with their wives, were regularly dismissed on September 9, 1856.

It was on the advice of the Reverend Arthur B. Bradford, pastor of the newly organized Free Presbyterian Church of New Castle, that the little group of seceders united with the Free Church instead of organizing independently, as White Chapel had done. He secured for them the services of the Reverend

William Lumsden, then pastor of the Free Church at New Bedford, who organized the church early in 1851, and became its first pastor, dividing his time with New Bedford. The new church was enrolled in the Presbytery of Mahoning and the Synod of Cincinnati.

The preamble to the resolutions of organization contained the following astounding words: "Whereas the wicked Absalom McCready, pastor of the Neshannock Presbyterian Church, has by his pro-slavery attitude made it necessary for certain members to renounce the jurisdiction of his church, therefore, etc." The Reverend McCready had been so caustic in many of his remarks that the word "wicked" gave a true picture of him to the mind of Mr. Lumsden. Mr. McCready and his congregation accepted the characterization as a joke to be enjoyed and often retold.

For a time the new church was popularly known as "The Free Church," but its members insisted on using the name Neshannock. Finally, after the erection of their brick building, the name "Brick Neshannock" became popular.

Fourteen names certainly, and perhaps sixteen, were enrolled on the day of organization. The greatest number on the roll at any time thereafter was about sixty-two, though of course the total number connected with the church through its history was somewhat greater. Most of these were from Neshannock. The complete roll has not been found, but the following is a list of persons who subscribed to its support at various periods from 1860 to 1867: T. M. Best, John Burgess, William Cotton, William Cozad, John Donaldson, Cordon Elliott, Charles Gibson (he was not a member, but his wife and children were), Francis Gibson, Hiram Gibson, Isaac M. Gibson, William M. Gibson, William Wiley Gibson, James W. Hopper, James R. Johnston, William J. Johnston, James Y. Kirk, Robert McCrumb, William Mercer, Nancy Miller, John Minick, Wilson Mitchell, Mary Moorehead, Reed Newton, Ruth Phillips, Robert Pomeroy, John H. Porter, John E. Robinson, Alexander Shaw, William Shields, J. M. Sterling, Mrs. Stewart, B. C. Trotter, William Watson, Hiram Watson, John R. Wilson, Sarah Williamson, and James H. Woods.

The church had but three elders during its history. James Johnston at the time of the organization, and John R. Wilson

and James Woods in 1856 or 1857. James Johnston was the recognized leader of the church after the death of Abner Gibson, but shared that position later with Mr. Wilson and Mr. Woods.

The first pastor was the Reverend William Lumsden, who served the church at New Bedford at the same time. He resigned after about two years and went to Red Oak, Ohio. The Reverend Wells Bushnell was the second pastor. He was with the church about two years, and served the New Bedford and Mt. Jackson Free Churches at the same time. Mr. Bushnell had been pastor of the First Church of New Castle, but because his congregation did not keep pace with him in his radical anti-slavery views he resigned his pastorate and was released on June 29, 1853. On April 11, 1854, he notified his Presbytery that he had united with the Free Presbytery of Mahoning. His name was therefore dropped from the roll. Mr. Bushnell was a sincere and faithful minister of the gospel, but in his zeal attempted more work than he could perform. He died at Mt. Jackson, July 16, 1863, in the sixty-fifth year of his age.

The third pastor was the Rev. J. C. Bigham, who served with great acceptance for twelve years and made many warm friends. His popularity was not confined to his own church nor even to church-members. His farewell sermon was preached in the First United Presbyterian Church on December 16, 1867.

A few supplies were heard during 1868, but slavery having been abolished there was no good reason for continuing the church. It therefore disbanded in January, 1869. On the sixteenth of that month the three elders and twelve of their congregation united with the First United Presbyterian Church of New Wilmington. Others hesitated for a short time, but finally followed. A few returned to Neshannock, and a larger number would have done so had it not been for the sting of a joke. At a camp-meeting near New Wilmington, a group of people, including the Reverend McCready, John R. Wilson, and the Reverend D. C. Marquis, were talking together, when Mr. Marquis asked Mr. Wilson what would become of the Free Church now that slavery had been abolished. Mr. Wilson was a little slow with his difficult answer, and the Reverend McCready, who had no superior in the community as a humorist, seized the reply by saying, "It's like Bob Hanna's pipe. Bob was smoking by his chimney one evening and had just reached the thoughtful



THE REVEREND JOHN M. MEALY, D. D., SEVENTH PASTOR



MRS. JOHN MCCASKEY MEALY (NEE POMEROY), WIFE OF THE SEVENTH PASTOR

stage when—puff, and away went both tobacco and pipe. His boys had loaded it with powder. Bob searched everywhere for his pipe, but without success; and then, looking up the chimney, he exclaimed, 'By George, it's gone up!' And that's the way it will be with John's church." There was laughter, of course, but a delicate subject had been rudely handled, and sensitive feelings were deeply wounded.

The Free Church was erected in 1854 on a plot of ground containing about two acres, and situated on the north side of the Pulaski and Neshannock Falls Road, west of its intersection with the Sharon and New Castle Road, and about one mile south of the older church. It was a brick building, forty-four feet long and thirty-eight and one-half feet wide. It had two doors in the south end, and three windows on each side. After it had fulfilled its mission, and shortly before the congregation decided to disband, the summer extending lengthwise through it, and supporting the ceiling, broke loose at the northern end and fell across the pulpit. The southern end remained in position, but the ceiling and roof were both wrecked. The accident occurred at the close of a Sunday morning service conducted by the Rev. George McElhaney. The people had just left the building but were still lingering about the yard. The narrow escape of the congregation and of the minister in particular, together with the strange coincidence of the accident with the fall of slavery and the completed work of the church, furnished an interesting topic of conversation for many years. The damaged building was converted into a dwelling by lowering the walls a few feet, erecting partitions, and restoring the roof. By an agreement between Isaac Gibson and James Johnston the ground came into the possession of the latter. The old church had been offered for sale, but found no purchaser, and so remained with the owner of the ground.

For a while, the Neshannock Free Church used Watts' "Psalms and Hymns," but later adopted the Assembly's "Psalms, Hymns, and Selections" issued in 1843. It retained the standards of the Presbyterian Church, but added thereto certain uncompromising declarations on the subject of slavery. The members were extremely particular about the Lord's Supper, and refused to commune with pro-slavery Christians, or, in the parlance of that day, "with Democrats."

James Johnston, John R. Wilson, and James H. Woods left respected memories. Their presence in the Free Church saved it from much of the obloquy that was heaped upon some others of its kind. As a bench of elders they were held in the highest esteem by the congregation, and were respected by those outside as men worthy of the office they filled.

History of the Free Church

The Free Presbyterian denomination was a small anti-slavery body composed of ministers and churches that withdrew from the New School and Old School branches of the Presbyterian Church. Its highest judicatory was the Synod of Cincinnati, which was composed of six presbyteries. Its advent was heralded by the refusal of certain ministers and laymen to commune with pro-slavery churchmembers, and by the organization of independent churches such as Decatur, Ohio, in 1841, White Chapel from Neshannock, and New Bedford from Hopewell.

If anyone could be called the father of the Free Church, it would be the Reverend John Rankin, who was for many years pastor of the New School Presbyterian Church at Ripley, Ohio. He was the most prominent anti-slavery pastor in that region, a man who feared nothing, though mobbed, egged, and insulted for his ceaseless activities. His nine sons operated on the underground railroad that ran through Ripley, and his house was always open to fugitive slaves who succeeded in crossing the Ohio River at that point. Eliza in "Uncle Tom's Cabin" was directed to his house, and was sent from there to the Quaker settlement beyond.

The horrors of slavery were familiar to many men living along the Ohio River, especially to those whose business had taken them into the South by the river route. More than one loathed his remembrance of the slave-trader, and prayed for vengeance on the man and his business. The New School Presbytery of Ripley was traversed by the underground system, and a majority of its pastors were fearless enough to denounce slavery at the risk of reputation and even of life. They were justly impatient with the timidity of their denomination, and finally took independent action in accordance with their interpretation of the Assembly's deliverances in 1839 and 1843, in which the whole subject of slavery was "referred to the inferior judicatories."

There were twelve ministers in the Presbytery of Ripley, two of whom were on the western mission field. Seven of the remaining ten took control, and the Presbytery withdrew itself from the Assembly and formed "The Free Presbytery of Ripley." The Presbytery made its last report to the Assembly in 1845, but its name was carried over until 1846. Ministers here and there now began to withdraw from other presbyteries, both Old and New-School, and to form anti-slavery congregations wherever they could find a sufficient number of adherents. In 1847, those in Pennsylvania west of the Allegheny River formed themselves into the Free Presbytery of Mahoning, in which the Nesannock Free Church was later enrolled. The Ripley and Mahoning Presbyteries formed the Synod of Cincinnati in 1847. By 1858, the Synod had six presbyteries and forty-three ministers, with as many or more churches and preaching points. The Presbytery of Ripley comprising the southwestern quarter of Ohio had eleven ministers, the Presbytery of Franklin in southeastern Ohio had four, the Presbytery of Central Ohio comprising the northern half of the state had eight, Illinois had nine, Iowa had four, and Mahoning seven.

In 1863 after the New School Assembly had taken a clear and definite stand against slavery, the Presbytery of Ripley returned to that body. The other presbyteries ceased to function, and the Free Presbyterian Church came to an end. Ministers and churches were permitted to connect themselves with convenient presbyteries at their discretion. Some Free Churches continued independently for a few years and then disbanded, others combined with neighboring churches, and stronger ones such as the Central Church of New Castle were enrolled in the presbyteries as permanent organizations.

A paper called the "Free Presbyterian" was published at Mercer for about two years. It sprang from the ashes of an older paper called "The Luminary," first published in Mercer in 1830 by William and James Moorhead as an anti-masonic paper. On the dissolution of the Anti-masonic party the paper was continued in the interests of the Whig party, and later, the Liberty and Free-soil Democratic parties. About 1850 it became the "Free Presbyterian," and though published by William F. Clark, who had secured possession of the "Luminary" in 1833, its editorial work was done by the Reverend Joseph

Gordon. After two years it was acquired by an organization that removed it to Cincinnati.

The Neshannock Free Church was one of seven churches (besides unorganized preaching points) that formed a comparatively close group in the Presbytery of Mahoning. These were situated at Darlington, Mt. Jackson, New Castle, New Bedford, New Wilmington, Mercer, and Clarksville. New Bedford was organized independently by the Reverend John Knox in 1844, but went over to the Free Church in 1847. Mr. Knox was supplying the Hopewell Church during 1843, and perhaps for a part of 1842, and isolated from the church a group of anti-slavery men, who, under his guidance, presented a memorial to the Presbytery of Beaver in January, 1844, asking it to take under consideration the propriety of withdrawing from the jurisdiction of the Presbyterian Church. A committee of three was appointed to answer the memorial, and two of these, strangely enough, were the Reverend John Knox and the Reverend Arthur B. Bradford, the most radical anti-slavery men in the Presbytery. They, of course, brought in a favorable report, but the third member, the Reverend Robert Dilworth, brought in a minority report that was adopted, and that revealed the fact that the Presbytery would never forsake the Assembly. Discovering the attitude of his brethren, John Knox withdrew from the Presbytery and organized a church in New Bedford.

In 1847, after the Free Church was formed by the withdrawal of the Presbytery of Ripley, the Reverend Arthur B. Bradford of Mt. Pleasant, and the Reverend Samuel A. McLain of Hubbard withdrew, and with others who joined them formed the Free Presbytery of Mahoning. The Reverend Wells Bushnell of New Castle joined them in 1854. The Presbytery of Mahoning was in its most flourishing condition about 1858. Arthur Bradford was then in New Castle, Wells Bushnell at Mt. Pleasant and New Bedford, J. C. Bigham at New Wilmington, S. K. Kane at Darlington, George McElhaney at Worthington, Samuel McLain at Clarksville, J. W. Torrence at Mercer, and Asa Rand, itinerating.

John Knox, like John Young of White Chapel, withdrew from the church he had founded and proclaimed himself an infidel. He became an almost sullen recluse, and even withdrew his children from the public school. They returned, how-

ever, after his death, which occurred at his home near Pulaski. Such men seem to live in vain, but after all, their extreme views and actions are undeniable factors in human progress. When they are stoned let it be done along with the stoning of that larger group who never trouble the world with either views or action. John Knox publicly renounced the Bible because slavery founded itself upon it, and because the Church was content to stand with slavery on the same foundation.

Arthur Bradford and a number of laymen later turned to infidelity, and the former lectured on the subject for many years. Some of his addresses were printed and put on sale. Mr. Bradford had many fine and strong qualities, but he fixed his attention on points rather than on areas. He was appointed consul to the port of Amoy, China, in 1861.

S. A. McLain and Arthur Bradford announced their withdrawal from the Presbytery of Beaver on June 22, 1847. Two days later the Presbytery struck their names from its roll, declaring that they "have greatly erred and greatly sinned." It also exhorted the churches under its care "diligently to guard against the means that may be employed to withdraw them from the faith of their fathers."

A Colony of Liberated Slaves

A most important though poorly managed experiment with the Negro was made within the original bounds of the Neshannock Parish, and its results furnished arguments for both the pro-slavery and anti-slavery elements of the congregation. The data concerning the experiment was gathered from a few observers and a few of the participants, and is here recorded without documentary correction of any kind.

About 1848, Doctor Evett (Everett?), a wealthy planter living near Charlottesville, Virginia, became profoundly convinced that human enslavement was a sin that had no justification. He was a kind master, but was always troubled with a sense of guilt. The feeling grew until he decided to liberate his slaves. Ill health overtook him, however, before he had completed his plans, and he had to secure the assistance of a nephew. The two had many conferences, and for a while thought of sending the slaves to Liberia in West Africa, where some had been sent by other owners; but not wishing to subject them to loneliness

or the dangers of a strange climate, Doctor Evett decided against the plan. Canada was proposed, but its climate was known to be too rigorous for the colored race, and the South was still unsafe.

Finally, the nephew was sent to Pennsylvania, with instructions to purchase land in some neighborhood where the slaves would be kindly received, and enjoy the oversight of persons favorable to their freedom. He made numerous trips without finding a community that would welcome or even admit a colony of liberated slaves. On his last trip he went to Mercer, Pennsylvania, and made his business known to Mr. William F. Clark, editor of the "American Freeman." He was told at once to see John and William Young of Indian Run as the men most likely to aid him. The nephew found a cordial reception, and after a few days purchased land, and gave the contract for the necessary houses and a small church (Baptist).

In the meantime Doctor Evett assembled his slaves and told them of his plans. The slave who furnished a part of this information said that the joy produced by the news was so unbounded that it had to be restrained by many warnings. They were told that the plans would surely fail if anybody dared to reveal them by word or look. "Never," said the slave, "did anybody ever keep a secret better than we kept ours."

The slaves having husbands, wives, or children owned by other masters were required to assist in securing their release. Nancy Bell's husband, Dan, who lived on a neighboring plantation, was so valuable that his owner had long refused to part with him at any price; but when Nancy carried the good news to her husband, he was suddenly stricken with some painful malady in his right hip, that resisted all remedies. Finally Nancy was able to purchase him for the small sum of seven hundred dollars, the money being furnished by Doctor Evett. "Dan had to play 'possum of some kind," she said. James Duke purchased his wife and child for six hundred dollars; and William Reeves, his wife, Lucy, for four hundred fifty, Doctor Evett supplying the money.

Several years elapsed before all arrangements were completed, and in the meantime the good doctor died. The nephew, however, carried out his wishes as far as they had been expressed, but he lacked personal interest and allowed the colony, when

once established, to work out its own new and strange problems alone.

The liberated slaves arrived at their new home early in 1853, coming by train to New Brighton, by canal boat to New Castle, and by wagon to the "Indian Run Settlement." The names of the company as given by "Aunt Rosy" Allen (born Aug. 8, 1826) in October, 1900, were as follows: George Brent, blacksmith; Nicholas Wilson, George Lewis, Willis Lewis, William Reeves and his wife Lucy; John Allen and his wife Rose with their children, John, Frances, and Annie; Dan Bell and his wife Nancy with their sons and daughters, Tom, Jack, William, Lucy Jane, Susan, Rachel, and Nellie, and Dan's granddaughter Millie; Ed Watson and his daughters, Amanda, Margaret, and Sally; four brothers, Richmond, Frank, Alex., and James Robinson; William and Sophie Myers and their son, William; Henry Myers with his wife and two children; Hannah Watson, Jackson Robinson and his wife Titia; George Washington Duke with his wife and two children, Evett and Lindsey; Lucy and Susan Myers and a brother; James Duke and his wife and child; Joe Duke and his sons, Windsor and Sam—fifty-two in all, according to Aunt Rosy's story.

Joe Duke was the father of twenty-two children, ten of whom died in slavery, three were left with their masters, and seven were liberated with him. Nancy Bell, Titia Robinson, and Rose Allen were his daughters. His wife had been sold and did not come into the possession of Doctor Evett. Ed. Watson and John Allen were half brothers. James Duke and his wife were married while belonging to different masters.

On their arrival at Indian Run each family was assigned to a furnished house, and was given a small piece of ground for cultivation. A purse of money sufficient for three or four years or more was given each slave, and all received some parting instructions. The "Indian Run Abolitionists" received the colony so kindly, and the joy of freedom seemed so wonderful that the first few days to Aunt Rosy were "just like heaven."

Almost immediately, Mr. Young and his associates received notice that they would be held responsible for all stealing done in the community, and might have to suffer very disagreeably if worse crimes were committed. With all our boasted enlightenment and proud superiority we are not much beyond the savage

—it was not the black man, but the white that did the stealing. Several men hung like hungry vultures over the little colony, devouring its wealth at every opportunity until not a penny remained. After extortion came insult and abuse, with the result that an interesting humanitarian experiment was plunged into failure. The colony needed the guidance of a wise and benevolent autocrat, but no one, not even John Young, had the knowledge or the experience necessary for such a trust.

With the exception of two or three case of slight homesickness, there was nothing in the first few months to seriously disturb the joys of freedom; but with the approach of winter many took severe colds, and some of these in the course of two or three years began to decline in health, and finally died of pulmonary tuberculosis. So threatening did the scourge become that two whole families, fearing the fate of their neighbors, fled to Tennessee. After the money of the colony was exhausted the members began to scatter, seeking employment wherever it could be found. Before the close of the Civil War the strength of the little community was broken, and its days were apparently numbered. In October, 1900, Aunt Rosy Allen and George Lewis were the only survivors of the original colony.

The Underground Railroad

Very few churches have had to face the slavery problem from so many angles as Neshannock. First an independent anti-slavery church sprang up on one side, and then the Free Church on another. Then came a colony of liberated slaves, and underneath them all ran a branch of the underground railroad, aided by some of its members, and operated by others who had been members. The most important station below the church was at New Castle. It was operated by Mr. Joseph White, who had a secret cellar for concealing fugitives. The next station was in the Young and Minick settlement near Indian Run. Mr. White delivered to Mr. John Young, who in turn delivered to Mr. William P. Couse of Georgetown (now Sheakleyville), and he again to some one in Ashtabula, Ohio.

But underground railroads were easily shifted from right to left, or made to run in any direction. There were regular courses and regular stations, but in an emergency both could be changed. When necessary, stops were made near New Wilming-

ton and also in Mercer; and everywhere each operator knew of willing friends who would gladly give food, shelter or conveyance.

The road from New Castle to Ashtabula was operated with extreme caution, and no slave was ever encouraged to travel it alone. Slave holders and their agents were familiar with it, but it ran so silently, secretly, and deviously that pursuers were always eluded by its operators. Mr. White had his secret cellar, and James Minick, John Young, and David Young had several ways of passing their guests around and allowing their buildings to be searched.

The journey between stations was nearly always made at night. One or two men could be transported in daylight, concealed amongst empty apple barrels or a few bags of grain. When groups of fugitives were passed along, wagons or sleds were used, and the journey made by night. A scout or two guarded the way when necessary. When passing a house or when suspicious of danger, the fugitives would lie down in the bed of the wagon or sled and cover themselves with straw or blankets. James Minick and John Young, and their sons John Minick and William Young, were the regular conductors between Indian Run and Georgetown. Journeys were always timed so as to end after midnight, and if possible before three o'clock. Conductors and slaves were always hungry and sometimes cold, but they were sure of a good warm meal on reaching the station.

When a fugitive traveled alone, he received descriptions at each station of the road leading to the next, and of the man in charge. One old black man was told to knock gently at the back door of James Minick's basement kitchen, and that a man of a certain description would open it. It happened, however, that James Y. Minick, then a young boy, answered the knock and rudely flung the door wide open. The old man had supposed that his gentle knocking would cause the door to be opened secretly by the very man described to him, but the actual occurrence so surprised and frightened him that he darted away like a frightened deer. It was with great difficulty that he was persuaded to return.

It was never difficult to distinguish between fugitives and freedmen. By the time a slave traveling alone reached New

Castle, the constant terror of being overtaken by his master or a secret agent developed in him the appearance of a hunted beast, the quick furtive movements of his eyes revealing clearly a mingled state of fear and ferocity.

Agents who traveled over the country armed with warrants for the capture of run-away slaves were not molested if they did not invite trouble themselves, but they were so quickly discovered and so closely watched that they usually had to return without their quarry. They could always find a few people who would tell all they knew about any run-away slave, if they happened to know any thing; but most people knew nothing and would have told nothing. Even many pro-slavery men had too fine a sense of justice to reveal the hiding place of a shivering soul that was fleeing for its rightful liberty. The "tattler" was a creature of disgust and abhorrence to the under-ground officials, who denounced him to his face as a "savage" and a "lickspittle."

Agents and owners sometimes fared badly on their hunting expeditions, and paid for their presumption or indiscretion in wounds and bruises. It took a little time for them to learn that an abolitionist was a real man, one who could not be intimidated by blustering manners, profane language, and ugly weapons. It was usually the brutal man who lost his slaves. Even John Young expressed his sympathy for a "southern gentleman in trouble," but he had no word minimizing enough to describe the man who carried a slave whip.

The following incidents will give a touch of reality to the section of the under-ground railroad crossing the Neshannock Parish. They were related to the writer in 1899 by persons who had witnessed them in part, or had heard them from others who participated in them.

An arrogant planter traced some of his slaves to New Castle, and while seeking further information made his headquarters at a hotel in that place. Much to his surprise, he saw that a servant in the house was a young woman who had escaped from him long before, but for whom he had no warrant. She was valuable property, and he decided to spirit her away. Watching his chance, he caught her in the hallway and commanded her to accompany him. She refused, and he seized her by the arm.

She called for help, and the landlord's daughter, who was in a room near by, ran to her assistance with a broom, and beat the planter over the head. The screams of the two women attracted the attention of a wagon-maker outside who rushed to their assistance. Seeing the man to be a stranger, he mistook him for a criminal of some kind and gave him a furious beating. The maid meanwhile escaped. The other slaves by that time were at Indian Run.

Two black men, hotly pursued by their masters and two or three agents, once succeeded in reaching John Young's house. They were in a desperate state of fright, and had just finished their story when their pursuers were seen to be approaching. Signals were given, and the community was ready. At the right moment, Mr. Young sent the negroes to David Young's, and when charged with giving protection to fugitives he denied strenuously that he had a slave in his house. The men then went to David Young and charged him with secreting their property; but the fugitives were then on their way back to John Young's cellar, and he also denied having anybody in his house. In order to detain them a few minutes he gave them permission to search the premises.

But the men believed that their slaves were in that neighborhood, and so kept close espionage for several days on all suspected houses. Their own movements, however, were watched with even greater care; and John Young arranged a wood-chopping so as to have his neighbors near in case he should need their help. In the meantime, the owners were told by some one just where the slaves were; and they at once returned to John Young charging him fiercely with lying and stealing. He took it all with provoking calmness and parleyed with them until the slaves were well on their way to his brother David's place. He then exclaimed, "Well, search my house if you wish to." They searched it, and after delivering themselves of a liberal amount of profanity left the neighborhood. A spy followed them to make sure that they did not intend to return. That night the slaves reached Georgetown.

At another time eleven slaves arrived in the night at the Indian Run station, and were turned over to John Young, who kept them until morning. He then went to his neighbor, James

Minick, and whispered in the presence of another neighbor, Mr. Dodds, "Eleven arrived last night, a most pitiable lot. Can you receive them?" An instantaneous affirmative nod completed the arrangement, and the slaves were taken over with watchful caution. Mr. Minick kept them in his cellar for two or three days before it seemed safe to convey them to the next station. They were sharply warned to stay inside, but one powerful fellow persisted in going out to the fields. He had armed himself with a corn-cutter, a most deadly weapon, and declared that there were not people enough in the South to take him back. John Minick and William Young loaded them into a four-horse wagon, covered them with blankets, and conveyed them by night to William P. Couse.

Perhaps the most interesting band of fugitives that passed over this route consisted of five men, three women and two children. It was reported in the *Pittsburgh Gazette* that this company had been received in Uniontown, Pennsylvania, and their pursuers seeing the notice hastened to that place, overtaking them outside the town. The runaways were armed with corn-cutters and other weapons, and made a furious and successful resistance. The owner of one of the men was seriously wounded and would have been killed but for the protection given him by his own slave. The party then made its escape, but the women and children had become separated from the men during the fight and did not meet them again until they all reached Portersville, Butler County.

The pursuers returned to Uniontown to increase their force and then followed rapidly on the customary under-ground route. The fugitives, however, had been shunted by their friends to a couple of branch roads, and so made their escape. At Portersville they were sheltered by Mr. McGee, who took them in a covered wagon to New Castle where Joseph White received them, entertaining the five men in his secret cellar and sending the women and children to certain neighbors. Mr. White borrowed Mr. McGee's wagon, it being more satisfactory than his own, and on the following night, while snow was falling, delivered the slaves to James Minick. Learning the gravity of the situation, the Indian Run station made sure that no strangers were in the neighborhood north of them, and then rushed their refugees through to Mr. Couse.

The Reverend William Wood

The Reverend William Wood's pastorate covered the first stages of many of the later activities of the church, and in this respect was full of stimulating variety. He was unable, however, to see far enough into the future to capitalize the present and make it yield him the thrill of constructive work. Like Moses he endured by faith, but the mountains of ecstatic vision never rose in his way, and the latter half of his work dragged heavily. He was a good man, and departed owing the world far less than it owed him.

The days of his ministry were spent with the pioneers, and like them, he was rugged and plain in his speech and habits. A charming picture of him in his Neshannock home is given in the following story, told by one who knew and loved him: After a day of weary toil he returned to his home long after the supper hour, and being cold he drew a chair close to the fireplace and announced his intention of eating there instead of at the table. Mrs. Wood remonstrated, but brought him a bowl of milk. He then lifted the rush pot from the crane and placed it at his feet. He had just filled his bowl and begun to eat when his wife remarked, "What will you do if some one comes in?" Looking up, he replied with that easy courage that we all enjoy in the absence of danger, "Do? I shall do nothing." A moment later there came a rap at the door, and he called hastily to his wife, "Take it away, take it away."

But another picture of him at an earlier period is more surprising. In it we see him as a young minister playing the violin at a wedding. He was then pastor of the church at Plaingrove. For this he had to face the charge of playing the fiddle for a dance at a wedding. The charge was preferred against him in Presbytery on June 20, 1811, by George Hosack, who doubtless thought he was doing his duty, but had made his charge on rumor instead of facts. A committee appointed to investigate the case reported on January 14, 1812. Mr. Wood was cleared, but Mr. Hosack was reprimanded. Mr. Wood had played at the wedding, but not for a dance.

William Wood was born in York County, Pennsylvania, on March 27, 1776. His father, Samuel Wood, was born in London, England, in 1749, and emigrated to America in 1768. Seven years later he was married to Mrs. Isabella Sankey of York

County, Pennsylvania. When his family was maturing he moved to Butler County, where he died in 1817, just as his son was beginning his duties at Neshannock. Three sons and one daughter were living at the time of his death, William, Samuel, Benjamin, and Isabella.

Mr. Wood received his classical training at the academy in Cannonsburg, Pennsylvania, and his theological training at the Reverend John McMillan's log-cabin seminary, the schooling places of his predecessors, William Wick and James Satterfield. He was received by the Presbytery of Ohio as a candidate for the gospel ministry on December 26, 1800, and on October 29, 1801, was licensed by the same presbytery to preach the gospel. On June 15, 1802, he became a member of the Presbytery of Erie, which examined him in part for ordination, and gave him several appointments to supply vacant pulpits. Within a short time he received a call from the united congregations of Plaingrove and Center, which was presented in Presbytery at Plaingrove on November 2, 1802. In order to accept this call, Mr. Wood took his final examinations and preached his trial sermon (Titus 2:11, 12). He was ordained and installed on the following day. For about three years he made his home at Center, but the greater part of his work being at Plaingrove he moved to that place in 1805, and purchased a farm of about sixty acres.

On April 9, 1806, he was released sufficiently by Presbytery from his work at Center for one year to devote one-sixth of his time to Mount Nebo. On the twenty-first of April of the following year, he reported that his work at Mount Nebo was completed, and that he was giving two-thirds of his time to Plaingrove and one-third to Center. On January 20, 1808, he requested Presbytery to release him from Center, and Presbytery cited that congregation to take action on the request and report by its commissioners at the next meeting. The report was presented on April 20, 1808. It declared that the congregation wished to retain Mr. Wood. He, however, repeated his request on the twenty-fourth of the following August, and was released. His work at Center was obstructed by a couple of families "who spent all their time finding fault with others without doing anything themselves."

To supplement his reduced salary after losing Center, he gathered a number of pupils and taught school, and also em-

ployed his fine musical gifts in "teaching singing schools." This extra work was kept up for over three years, after which Mr. Wood was made pastor for full time at Plaingrove. This arrangement was made on June 23, 1812, but the burden was a little heavy for the church. Early in 1816, he was permitted to give half his time as stated supply to Neshannock, and finally was released from Plaingrove on October 7, 1816.

Anticipating a call from Hopewell and Neshannock, where he had begun work on January 1, 1817, he secured his release from the Presbytery of Erie on April 1, 1817, and united with the Presbytery of Hartford one week later. He was installed as pastor of Neshannock and Hopewell on October 22, 1817. After twenty years of service in the Neshannock Church, Mr. Wood preached his farewell sermon on Christmas Day, 1836. The congregation at its meeting on Friday, January 6, 1837, accepted his resignation, and the Presbytery granted his release on the following Tuesday, but required him to preach on the twenty-ninth of January and declare the pulpit vacant.

Mr. Wood had exhibited signs of failing strength for a long time, but his congregation mistook his infirmities for indifference, greatly to the sorrow of those who discovered their mistake later. A change of environment renewed his energy somewhat and enabled him to perform useful work for a little over two years. On April 11, 1837, Presbytery authorized him to organize a church at Clarksville, and the next day directed him to divide his time equally between that church and Brookfield until the next meeting of Presbytery. The two charges then had a combined membership of only fifty. On the twenty-eighth of June he was made stated supply of the newly organized church for six months, giving one-half his time, and also of Brookfield and Hubbard until the next meeting of Presbytery, giving to each one-fourth of his time. On September 26, 1837, he was made stated supply of the church at Pulaski, and gave half his time to that field until November, 1838. He also served as stated supply at West Middlesex from January 10, 1838, until about January, 1839, giving one-third of his time for the first three months and half his time afterwards.

On January 8, 1839, he was dismissed to the Presbytery of Richland. He died on the thirty-first of the same month at Utica, Licking County, Ohio after nearly thirty-nine years of

faithful service in the ministry. He had great natural ability as a preacher, and when at his best, was attractive and impressive. But his life was full of care, and towards the last he often preached as one both physically and mentally weary.

Mr. Wood was united in marriage with Miss Margaret Donald, daughter of John Donald of Cannonsburg, Pennsylvania, on May 17, 1798. They had twelve children: John Donald, Isabella, Rebecca, Samuel, William, Marquis, James Harvey, Joseph and Benjamin (twins), Margaret Jane, Eliza Mary, and David Evans. Two of these studied medicine, one of whom settled in Franklin, Pennsylvania, and the other in Pulaski. A daughter was married to a son of the Reverend William Wick.

Mrs. Wood was born February 17, 1781, and died at Utica, Ohio, about three years after her husband. It is unfortunate that so little is known of her life in Neshannock. She was not a strong woman but bore her part in the struggles of her husband, both patiently and faithfully. The few traditions about her indicate that she was not only respected by the congregation, but much beloved by many.



THE REVEREND HUBERT REX JOHNSON, EIGHTH PASTOR



THE REVEREND GEORGE HOUGH BUCHER, TENTH
PASTOR, AND MRS. GEORGE HOUGH BUCHER (1920)

CHAPTER XVII

THE FIFTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

Concerning this house which thou art building, if thou wilt walk in my statutes, and execute mine ordinances, and keep all my commandments to walk in them; then will I establish my word with thee.—I Kings 6:12.

IMMEDIATELY on the release of the Reverend William Wood, Neshannock requested permission of Presbytery to secure supplies from the Presbyteries of Ohio and Washington for six months. This was granted on January 11, 1837, but it is not known whose services were secured. At its meeting on June 28, 1837, the Presbytery took care of the supply problem itself, and sent the Reverend James Satterfield and the Reverend Robert Semple for one Sabbath each, and the Reverend Thomas McDermott, who was unemployed, for three Sabbaths. At a congregational meeting on January 5, 1838, Neshannock resolved again to ask Presbytery for permission to seek its own supplies. They also resolved to meet on vacant Sabbaths for conference and prayer. But Presbytery again exercised its authority, and on January 10, 1838, directed Daniel Washburn, another unemployed minister, to occupy the pulpit on the third and fourth Sabbaths of February; and again, on April 11 of the same year, appointed James Cahoon, Thomas McDermott, and James Wright to preach one Sabbath each. The latter conducted a communion service on the seventeenth of January, and preached on the Saturday before and the Monday after. Several of these supplies had to wait many months for their pay because certain men objected to the arbitrary action of Presbytery in sending them. Presbytery on April 17, 1838, had decided that occasional supplies should receive six dollars for a Sabbath, and two dollars for a week-day.

On January 5, 1838, the congregation, in accordance with a resolution to seek a pastor, appointed a committee of six men to circulate a double subscription paper; one part to provide money for paying supplies, and the other to secure the services of a pastor for two-thirds of his time. Sixty-three or sixty-four persons subscribed about one hundred twelve dollars towards the first object, and twenty-five of these agreed to underwrite

four hundred dollars for the second. A little over half the former was paid in, but the latter gave place to a new subscription.

Soon after Mr. Wood's release from Neshannock, certain persons in Pulaski and vicinity sought to realize a long cherished hope, and in March, 1837, called together a number of people at the home of Mr. Best, where they drew up a petition to Presbytery asking for the organization of a new church. The people in West Middlesex and vicinity also drew up a similar petition, and both were presented in Presbytery on April 12, 1837. Consideration, however, was postponed until the next meeting so that the various churches involved could be heard. The petitions came up for consideration on June 27, 1837, and though they were strongly opposed by the commissioners from Neshannock and Hopewell, Presbytery decided in favor of the petitioners and authorized the Reverend James Satterfield to organize West Middlesex, and the Reverend William Nesbit to organize Pulaski.

Though Neshannock lost some of its strong members, it felt no bitterness towards the new churches. Indeed it was on particularly intimate terms with Pulaski, the latter at a later time accepting a remarkable amount of dictation from the Reverend Absalom McCready, who insisted when their church was built in 1840-1841 that it be on the plan adopted by Neshannock. His suggestions were adopted, but the building was smaller and the side doors were omitted. In other respects the two buildings were about alike, even to the pulpits. Mr. McCready also preached the first sermon in the new building, and presided at various meetings. On one occasion he presided at the election of elders and did not fare so well as he did in directing the affairs of the new building. He permitted some of the members of the Neshannock Church to vote, because, as he asserted, they contributed to the support of the Pulaski Church. This mistake caused a good deal of feeling and continued to be a topic of conversation for many years.

The Reverend Absalom McCready—Fifth Pastor

During the vacancy of its pulpit Neshannock labored under the false notion that it could not support a pastor for full time. The finances of the church had been so badly managed during the former pastorate that the people were not conscious of

their ability; and now that the membership of the congregation had been reduced by the formation of two new churches; it was claimed by many that a call should not be extended for more than one-half of a minister's time, or two-thirds at most. But fortunately, about the first Sabbath of June, 1838, the church was suddenly delivered from its suicidal policy by the visit of one of its own sons, the Rev. Absalom McCready, pastor of the church at Warren, Pennsylvania. Mr. McCready preached on that day and aroused such a degree of enthusiasm that the people forgot their imaginary poverty, and insisted that he be called for his full time.

Mr. McCready being assured of a call secured his release in Presbytery from the church at Warren on June 27, and began his work at Neshannock on the first day of July. At a congregational meeting held on Saturday, July 21, 1838, it was resolved that the Reverend Absalom McCready be called for the whole of his time, and that the congregation pledge itself for his salary to the amount of \$550 per annum, or more, up to six hundred, if the surplus should be raised during the first year. Also, a committee was appointed to lay an assessment of six hundred dollars on the pews.

The call was presented before the Presbytery of Beaver on September 4, 1838, with the request that the church be permitted to prosecute it before the Presbytery of Erie, to which Mr. McCready belonged. The request was granted, and the call was laid before that body on the fifteenth of the next month, and was then accepted by Mr. McCready. Just one week later, the Synod of Pittsburgh changed the boundary between the Presbyteries of Beaver and Erie, assigning Neshannock to the latter. This removed the necessity of a change in the presbyterial relation of the new pastor. No further action, however, was taken on the call for a whole year, it being the desire of the congregation to have a new church ready before the installation should take place. In the meantime Mr. McCready performed all the duties of a regular pastor. Finally on the afternoon of the fourteenth of October, 1839, he was installed by the Presbytery of Erie, which met at Neshannock for that purpose. The Reverend Robert Glenn, pastor of the Amity and Mill Creek Churches preached the sermon, the Reverend Samuel Tait of Mercer presided and gave the charge to the pastor, and the

Reverend James G. Wilson, pastor of the churches of Greenville and Salem, gave the charge to the people.

Though the congregation intended if possible to provide a salary of six hundred dollars, it named only five hundred fifty in the call, and that amount was to be paid in semi-annual installments. The call was signed by the following "select committee": William McMillan, Thomas Wilson, George Thompson, Malcom McComb, Marmaduke Wilson, James Banks, Abner Gibson, James Gault, Isaac Donaldson, James Love, James Black, Matthew Dawson, James Wilson, James Minick, Isaac Gibson, John McKean, Luke Irwin, and William Wilson.

But Mr. McCready never received over five hundred fifty dollars; indeed, the congregation quickly lapsed into its old habits, and at the end of four and a half years was three hundred ninety dollars behind its pledge. This seems all the more remarkable when it is remembered that for three years Mr. McCready had been allowed to give one-third of his time to Pulaski, from which church, according to stipulations made by Neshannock, he was to receive two hundred dollars per annum, thus reducing the original pledge to three hundred fifty dollars.

Pulaski renewed its request for Mr. McCready's services for the calendar year of 1842, but Neshannock declined to divide his time, and again assessed its pews for five hundred fifty dollars. In 1843, Unity asked for one-third of his time but was refused, and the pews were again assessed as before, though the congregation decided this time to "pay in money or wheat," the wheat to be delivered to Thomas Wilson or William M. Francis within the year. In 1844, Pulaski again repeated its request, but was refused as before, though Mr. McCready was allowed to preach once a month at West Middlesex, the compensation received to be deducted from the salary pledged him.

Before the close of the year it became apparent that the congregation was not doing its duty, and a special meeting therefore was held on the second of October, at which the following resolution was passed: "That the congregation agree to pay up all said arrearages, and that measures be taken to collect all stipends due; and if this cannot be done, the congregation agree to let the Reverend A. McCready depart in peace at the next annual meeting." It was proposed also at an adjourned meeting

in November that Mr. McCready be allowed to give one-third of his time to Unity, and thus ease the salary difficulty, but this was opposed unanimously, and the finance committee was accordingly directed to assess the pews for the usual amount.

At the next annual meeting, January 3, 1845, it was found that the congregation still owed its pastor \$340.52, but no one seemed to recall the promise to offer him his release; and though West Middlesex offered \$138 for one-fourth of his time, even that was refused. Year by year a debt was reported until on January 2, 1852, when the auditors made the encouraging statement that though the church still owed \$260 the books showed good outstanding promises to the amount of three hundred. From this time onward the salary was more easily secured, and at a meeting on January 2, 1857, Isaac Donaldson ventured to propose its increase to \$650. His motion failed, however, and the salary remained unchanged to the end.

Though the church as a whole for more than half a century was negligent in its financial duties, nevertheless its members should not be made to share equal censure, since there is good evidence that many of them from the beginning were abundantly faithful to their obligations. But there were others who excused themselves, and neglected their assessments because the early pastors were farmers and appeared to have as good a means of support as the layman had. Certainly two families argued that the minister should serve without pay, and as proof, cited several instances of men trying to preach the gospel in that manner.

Mr. McCready had just entered upon the forty-third year of his age when he began work at Neshannock, and was still enjoying the enthusiasm of young manhood. He was tall, slender, and straight, presenting in the pulpit and elsewhere a commanding appearance that brought him wide popularity. His keen and steady eye has been recalled by many, and especially by several who fell under its relentless power when he administered reproof. It was an inheritance from his father, who was one of the stern and severe schoolmasters of early days on the banks of the Shenango. Unfortunately, though, he had certain mannerisms, and a degree of indifference about dress that occasionally invited unfavorable criticism, and in later years affected his usefulness.

On his arrival at Neshannock, Mr. McCready moved into a new house belonging to one of the Watson families, and occupied it until he had built one for himself on a farm about one-half mile west of the church on the north side of the Wilmington and Pulaski Road. The family that accommodated him remained in their old log house until his was built. Here he toiled, not only as a minister of the gospel, but as a farmer.

His work began to bear fruit immediately, not only in the activity of the people, but in the conversion of men. His popularity drew many to the services who had been wholly indifferent about their religious duties, and many others who had been more or less irregular in attendance.

The Frame Church, Third Building

The first great task to which he turned his attention was the erection of a new house of worship. The old log building was now out of date. The Associate church had erected a frame building in New Wilmington in 1834, and Plaingrove in the same year had erected one of brick. Many other congregations also had rebuilt their "meeting-houses," making them to compare more becomingly with their "dwelling-houses."

The first official action bearing on the erection of the new church was taken on October 1, 1838—"Resolved that we will take measures to build a new meeting-house." A committee consisting of James Banks, Thomas Wilson, Joseph McClain, James Donaldson, and Malcom McComb was then appointed to prepare plans and to report on the first Monday of the following November. No record was made of this committee's work, but the congregation met again on the third of December and appointed a building committee consisting of Thomas Porter, Thomas Pomeroy, and Thomas Wilson, suggesting to them that the building have a capacity equal to fifty feet square, and that it contain a gallery.

On February 4, 1839, this committee reported that it had agreed with James Cubbison of Mercer to erect a building sixty feet long and forty-eight feet wide; but the congregation authorized them to increase the length to seventy feet, if a reasonable agreement could be made with the contractor. James Banks and Andrew Marquis were then added to the committee. This meeting was unusually spirited, and Patrick Wilson objected

vigorously to the proposed plans of the church. After he had stirred up some feeling, his brother-in-law, William McMillan, arose, and in a good-natured way said, "It's just as well that we let Patrick have his say now, otherwise he will have neither part nor lot in the matter."

The preparation of material for the building began in February. A Mr. Hutchinson had charge of the masonry, and cut out the range work for the foundation. James Pinkerton also had some part in this work. The timber was obtained from several farms, though most of the poplar lumber was furnished by Abner Gibson. Francis Scott, Abner Gibson, and others did a good deal of the hewing. The sawing was done at Reed's mill. "Frolics" were arranged for hauling the stone and timber. When the stone was hauled, the men of the congregation assembled at the quarries with ox teams and a few horses, while the women gathered at the old church to prepare a dinner. It was a day of much rough sport and a few mild disputes. William Wilson had a splendid yoke of oxen, and being a little boastful of their superiority, loaded them heavily. William Cotton had a fine team of horses of which he was equally proud, but instead of burdening them he loaded lightly and rested often. On one trip he drove just ahead of Wilson, who twitted him a good deal about the size of his load. At the last hill near the church, Cotton stopped for the usual rest, and Wilson called out, "Go on there with your fleas; I could carry your whole load on Buck's back." This was a little more than Cotton could bear, and, to the amusement of the whole line of teamsters, he went back and told Wilson what he thought of him—and his yoke of oxen, included.

James Black and Thomas Porter dug the trench for the foundation. They selected a point and started back to back to see which could finish his half of the contract first. Mattocks and shovels never moved with greater speed; but the result of the contest was—a tie.

The foundation was a solid stone wall, the two upper courses of which were of cut stones, each ten inches in thickness. The rear or north end wall was built entirely of rough stones. The exposed masonry varied from fifteen inches at the front to thirty inches at the back.

The frame had an external measurement of 70 feet 4 inches

by 48 feet 3 inches, and an internal of 68 feet 10 inches by 46 feet 9 inches. The ceiling was 20 feet 10 inches high. The weatherboarding was of poplar, one-half inch thick on the exposed edge, and thinner under the lap. On the sides and front of the building, the exposed surface of the boards varied from four to five inches; and on the rear end, from three to eight inches. The variation was not noticeable except in the rear, where it greatly marred the appearance. The weatherboarding was all lapped except in the gables, where it was tongued and grooved, giving a plane surface. The first roof was of shaved pine shingles, and was not repaired until 1862. A committee was appointed in January of that year to examine and repair it, but six months passed before anything was done. A section of new roof was then put on the east side and the remainder was patched. A new roof was put on later which, with repairs, lasted through the life of the building.

The church was entered by four doors, all alike; two in the south end, and one in each side. Each door-frame with its facing and transom measured 11 feet 9 inches by 5 feet 9; and the door itself measured 9 feet 8 inches by 4 feet 6. The transom sash was pivoted at the ends, and measured 4 feet 6 inches by 1 foot 3 inches, containing six lights 8 by 10 inches. The front doors were 9 feet from each corner, outside, and the side doors about 9 feet 8 inches from the north end. There were three windows in each side, one in the south end and two in the north. They were of equal width with the doors, and reached to the same height. Each window contained sixty lights, 8 by 10 inches, set in two sashes. The window-sill was about five inches above the wainscoting. The facing of the windows and doors was all alike, being 7.5 inches wide. The wainscoting extended around the room at exactly the height of the pews, and like them was finished at the top with a strip of cherry molding in its natural color.

The ceiling and roof were supported by twenty-two king-post trusses, besides the end rafters that rested on the studding of the gables. The king-post was 10 feet 6 inches long, and 9 inches wide by 5 thick. The struts were 5 inches square, the rafters 6 by 7, and the tie-beams 6 by 10. The two former were of sawed white oak, and the two latter of hewn poplar. The trusses rested on plates 8.5 by 10 inches, the broad side

up. The ceiling dropped at each side by a gentle curve which began 8 feet from the wall, and intersected it 4 feet below the trusses.

Originally the church had but two chimneys, one about the middle of each side and each resting on the tie-beams. By a cumbersome arrangement they accommodated four "churn stoves." A sheet-iron drum was suspended under each chimney and received the pipes from two stoves. Each pipe extended to a height of fifteen feet, turned at right angles and ran eight feet to a drum. As might be imagined, the pipes gave frequent trouble; and in 1849 had to be removed. Four chimneys were then built, resting on the tie-beams directly over each stove and receiving perpendicular pipes. These with some other repairs cost about forty dollars. In 1862 these chimneys had to be repaired, and in the fall of 1875, new stoves were purchased. In the following January, metal shields were set up to protect the pews.

The pulpit was eight feet across the front, and the ends turned back two feet, partly enclosing the platform, which was four steps in height. The steps extended around the front and two sides, and had a tread of ten inches, one inch projecting. The base of the platform was 12 feet 6 inches by 9 feet, and the top 8 feet by 6 feet 9 inches. In the summer of 1862 the second and third steps were removed, and the top of the platform was lowered without change in size, making it two steps in height, the lower one having the breadth of three. At the same time the old pulpit was removed, and a new one thirty-six inches high and forty-two wide was made from its material. This pulpit was again modified somewhat to suit the Reverend J. M. Mealy, and then remained unchanged.

The pews were made of plain boards; the backs of poplar, and the seats and ends of pine. The ends were rectangular paneled frames, 33 by 17 inches, the panels measuring 20 by 9 inches. The backs and ends of the pews as well as the wainscoting, fenders, and partitions, all being of the same height, were finished on the top with wild cherry molding, the rich color of which gave a very pleasing effect.

There were three aisles in the church, each 5 feet 3 inches wide. One crossed the church between the side doors, and the other two extended from the front doors to the cross aisle. Two

stoves stood in the main aisles about twelve feet from the front doors, and two more at the intersections of the aisles.

Originally, there were eighty-six pews in the church, five on each side of the pulpit, and four blocks of nineteen pews each in front of it. A fender stood in front of each block. One end of each pew in the front and side blocks was made fast to the wall. The two middle blocks united in one against a tight board partition of the same height as the pews, and extending through the center of the room. From the right and left of the pulpit, the first and second pews were slightly shortened to make room for the stoves; and the two corner pews, to free the doors. Counting from the front doors in the two middle blocks the fifth and sixth pews were shortened on account of the stoves in the long aisles. About ten sittings were thus lost.

The pews in the front blocks were 9 feet 1 inch long; in the side blocks, 8 feet 6 inches; and in the middle blocks, 9 feet 9 inches. Counting six persons to the side and end pews, and seven to the central, the seating capacity was 554. On June 2, 1862, the congregation decided to elevate the two back pews in each of the central blocks to the height of two steps for the better accommodation of the choir. Each pew, therefore had to be shortened to the amount of the two steps. Early in 1872 two new pews were installed, one on each side of the pulpit, the fenders being moved up against the platform to give them room. On January 4, 1878, orders were issued to provide the choir with chairs, and when this was done two of the shortened pews were discarded and the other two were placed at the front of the central blocks. The fender, except enough of the ends to fill out the length of the shortened pews, was removed, and the seats left exposed. As the choir platform contained twenty-four chairs, the church now seated 574.

Immediately upon the completion of the church, the pews were valued and sold at auction, each purchaser receiving a certificate similar to the following:

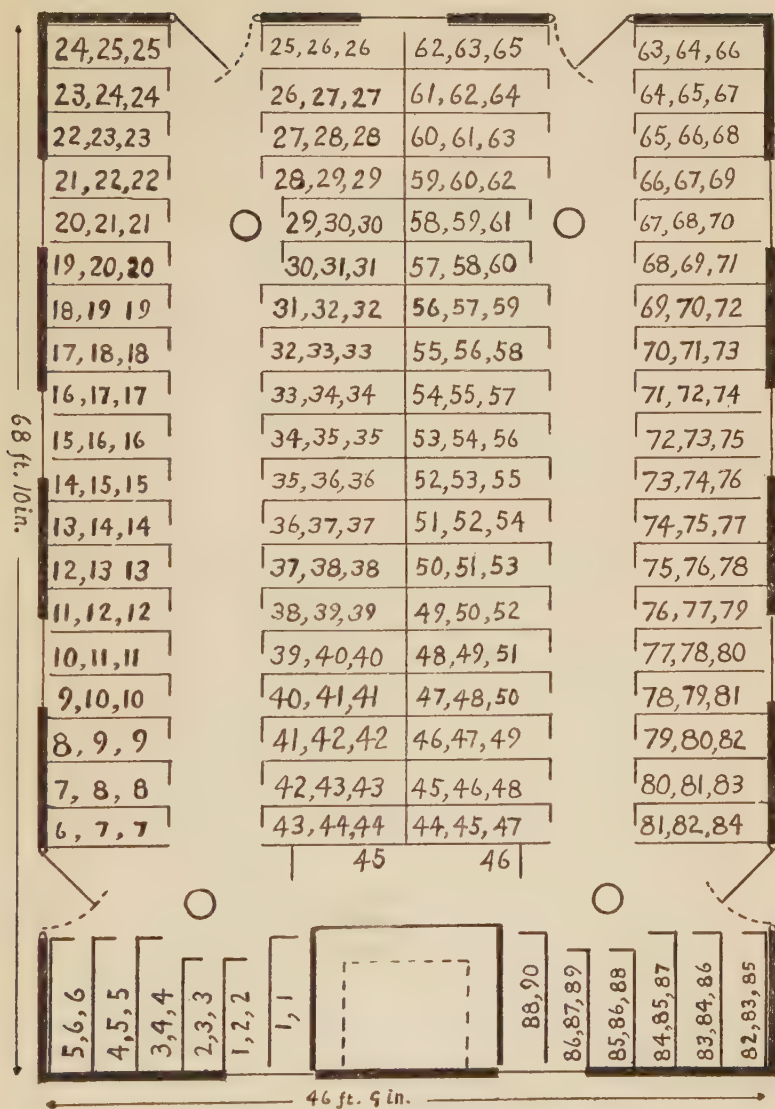
Price \$32.00

No. 70

This is to Certify That James Hope
is the holder of one pew in Neshannock Presbyterian Church.

Thomas Wilson, Treasurer.

Lackawannock, Sept. 4, 1841.



SEATING PLAN OF THE THIRD BUILDING

These Certificates were printed. Blanks were left to be filled in by the treasurer. They were seven and three-fourths inches long by two and a half wide. Several years elapsed before all the pews were sold; and in 1844 a resolution was passed to sell those not yet occupied for whatever they would bring.

The original valuation of the pews has not been discovered, except for a few numbers. These, however, indicate that whatever the values were, they did not differ much from known values assigned later. The valuation in use in 1849-1862, and perhaps earlier and later, was as follows, disregarding slight variations in pews 10 and 12: Each pew in the blocks at the right and left of the pulpit, \$45; the front pew on each side block, \$45; the next, \$47; the third, \$46; and the fourth and fifth, \$45. The values then decreased two dollars at a time, the back seats being \$17. The front pews of the two middle blocks were \$58, and the values decreased two dollars at a time backwards, the last pews being \$20. Numbers 29 and 58, however, being close to the stoves were valued at \$17 instead of \$30, as the series would require.

The numbering of the pews always followed the same course, but in the changes made, each pew received from one to three numbers. Starting at the left or east side of the pulpit the numbers ran to the side door, then along the east block to the front door; back the same aisle along the central block, and then through the west aisle along the other central block to the front door; back the same aisle on the side block, and then from the west door to the pulpit. The numbering was changed in 1872, and again in 1878, but from the descriptions already given it is easy to calculate the positions of the new numbers.

The valuation in 1884 on the third system of numbers was as follows: \$20, seats 1, 24, 25, 66, 67, 85; \$24, 30, 31, 60, 61; \$28, 19, 20, 21, 22, 23, 28, 29, 62, 63, 68, 69, 70, 71, 72; \$34, 5, 45, 46, 88, 89; \$35, 32, 59; \$40, 16, 17, 18, 73, 74, 75; \$42, 2, 3, 4, 6, 86, 87, 90; \$44, 7-15, 76-84; \$45, 33, 34, 35, 56, 57, 58; \$50, 36-44, 47-55. The total valuation reported in 1880 was \$3,384. Slight changes were sometimes made in values; seats 88, 89, 45, 46, 4, and 5 were lowered four dollars each in 1883. The space occupied by the choir was omitted.

Money was raised for salaries, repairs, and other expenses by "levying an assessment" on each pew. During Mr. McCready's

pastorate these assessments ranged from 18 to 22 per cent; Doctor Dickson's, 30; and Doctor Mealy's 50 to 65.

Many disputes arose over the ownership of pews, some on account of questionable inheritance, and others because of changes in numbering. The congregation on January 4, 1878, refused to consider any more old claims, and authorized those occupying pews at that time to hold them. In the old log church, ownership was absolute, and a member could remove his pew from the building if he wished. A few people, because they held certificates of possession, thought the old rule still obtained in the new church.

No record has been found of the cost of the church, though subscriptions were made in money as well as in work and material. Notes were given by those who did not make immediate payments. Considering the cheapness of material and the amount of labor probably performed by the congregation the cost in money did not likely go much beyond two thousand dollars, though such a sum was large for that day and place.

Nor has any mention or tradition been found of a formal dedication, though sacrilegious wags have preserved the undisputed story that the carpenters, while working on the pews one very wet day proposed a dance, and at once cleared the floor for action. After scanning the horizon and pronouncing themselves safe they entered into their sport with reckless abandon. But the young son of a prominent elder happened to be near, and hearing the merriment went in. The dance stopped and the boy was pledged to hold his peace until the church should be finished and the men gone. The building was completed in September, 1839, and may have been dedicated at the time of Mr. McCready's installation.

But few church structures have embraced a richer or holier history than this one. Here were witnessed many remarkable revivals, many sacred communions, the coming and going of ministers and missionaries reared within its walls, and other happy and solemn events that entered as dominating factors into the lives of multitudes. These hallowed associations, and what must grow out of them for generations to come justify a still more extended account of the building.

Immediately after its erection, the church was painted white. In its beautiful setting of spacious grounds and great trees it

called into activity latent emotions that might have slumbered forever in the old log church. Thomas Pomeroy claimed that the new church did more to change the habits of the people "than ten years of preaching could have done." The interior wood-work, except the pulpit and the trimming on the pews and wainscoting, was finished in white, but was not varnished until 1845. The church was repainted in 1854, and again in 1884, \$202.32 being spent on all improvements on the latter date. If painted at any other time, no record of it has been left, unless included in other repairs.

The walls and ceiling remained in white plaster until July, 1887, when the ceiling was calcimined, and the ends of the room papered. The calcimining proved unsatisfactory, and in the following July the ceiling was papered at a cost of fifty-six dollars. In the summer of 1891 the loose paper was refastened and thereafter remained untouched.

As the church was not often used at night, the congregation depended at first on candles for lighting it, but in January, 1849, a subscription paper was circulated for the purpose of purchasing lamps and chandeliers. The contributions not being very liberal, large hanging and wall lamps only were purchased. These with renewals and repairs in 1862 and 1878 remained in use until the fall of 1887, when brass chandeliers for oil lamps were purchased.

The contract for the new building failed to specify the material for the steps outside the doors. Mr. Cubbison therefore made them of hewed logs. But they were so unsightly that the congregation at its first meeting in the new building on September 21, 1839, ordered the erection of stone steps. In the course of time the east and west steps became somewhat dislodged through the effect of falling water from the eaves, and they were also dangerous in icy weather. In 1856, therefore, the congregation ordered the trustees to repair them and attach iron balustrades. The work was neglected, however, until 1857.

In 1849 a committee was appointed "to put piazzas at the church doors." So much unfavorable discussion followed this action that the committee never performed its task.

Unfortunately the builders failed to provide proper ventilation under the floor of the church, and on June 15, 1845, dry-rot caused a portion of one of the summers to give way under the

northwest quarter of the building. The congregation was very large that day, and those who felt the collapse of the floor were badly frightened, thinking the whole building was about to fall. There was a dull creaking noise, and the floor sank several inches in the vicinity of the crumbling summer. The people left the church hurriedly, but in good order, and the service was abandoned. After a conference they decided to meet on the following day and take appropriate action. On that day a committee was appointed to investigate the cause and extent of the trouble and to make the necessary repairs. New supports were placed under the floor-joists at a cost of twenty-five dollars, and several openings were made through the stone-work for ventilation.

In 1862 similar repairs were made in time to prevent a more serious collapse. In 1882 it became apparent that the entire floor was in a dangerous condition, but repairs were delayed until 1884. The trouble reappeared again within a few years and had reached a critical stage at the time the church was vacated. Though a serious defect through almost the entire history of the church, yet it was invisible, and the congregation understood that it was not dangerous to life, the space between the floor and ground being small, and the superstructure being well built.

The simplicity of the interior of the church gave it the same restful inviting atmosphere that pervaded the beautiful grove without. It was an ideal place of worship, devoid of distraction and conducive to devotion.

On October 20, 1899, after sixty years of service, the building was sold at public auction, possession to be given on March 11, 1900. The furnishings were reserved for use in the new church. The frame was purchased by Samuel Buchanan for ninety-eight dollars, and was used by him in the construction of a barn. The stone-work was purchased by J. Henderson Thompson.

The Grounds and Graveyard

The original grove in which the church stood was donated by James Waugh, who in 1797 was so pleased with its beauty that he resolved to offer it for the use of a church. In the center was suitable ground for a future building, on the west was an ideal slope for a "tent," on the east was space for a grave yard, and

back of all was a tempting spring, such as every rural church in those days regarded as a necessity.

The ground was part of a tract of four hundred acres taken up by Mr. Waugh in May, 1797, and permanently occupied by him in April, 1798. Before securing a patent, Mr. Waugh sold about 248 acres of his claim to Adam Wilson, the church grove being a part of it. On August 9, 1827, Mr. Wilson took out a patent on his part of the original claim, the church ground being included in it, but as soon as the title had passed to him from the State he assured the congregation that the original gift still held good. This action on his part explains the tradition that the ground was given by him originally. The congregation never went to the trouble of securing a deed, but by continuous occupation secured permanent possession. The site of the old church is still reserved for out-door religious exercises.

On December 31, 1852, the congregation purchased 124 square rods of ground adjoining the east side of the graveyard from Josiah Wilson for \$38.75, and on January 24, 1867, it purchased from William Wilson for the nominal sum of one dollar all the land adjoining the church grounds on the west and extending to the Sharon and New Castle Road. In 1902, the trustees were instructed to purchase from Adam Wilson a narrow triangular strip of ground adjoining on the north that portion obtained in 1852. This last purchase restored the rectangular shape of the grounds.

But little attention had been given to the grounds before the erection of the frame church. Their natural beauty met all the conscious needs of the early settlers, and no one thought of artificial ornamentation. The graveyard was enclosed at an early date with a rail fence, but the remainder was left open for many years. On January 7, 1842, the trustees were directed to show the janitor what trees to cut down, and in 1846 the entire congregation agreed to meet on the first day of April to put the grounds in order. On August 18, 1858, the trustees were authorized to sell the dead timber to the highest bidder. The sale was made and reported at the same meeting, the timber bringing \$7.75. In 1869, the trustees were directed to sell the timber in the graveyard and have it removed at once. Trees were removed occasionally in later years, and the entire grove disappeared after the cemetery was organized.

The rail fence that protected the graveyard stood for many years, but after burials had increased sufficiently to interest the whole congregation a good board fence was built along the south and west sides. A new one took its place again in 1852, and a still better one was built around the whole yard in 1868. It was painted white and a guard-rail was erected on posts a few feet from it on the south and west sides, the guard serving as a hitching-rail. The fence was painted again in 1877, and new guard-rails were erected at the same time.

In 1873, the church was enclosed in a yard by a neat board fence, the graveyard enclosure forming the east side. A less pretentious fence was built around the remaining ground about the same time. The yard fence had four pedestrian gates, one opposite each door of the church.

A large number of horses had to be accommodated on the grounds, and for many years these were tied to trees and fences, both of which suffered at the teeth of the restless animals. In 1861, hitching posts were provided for all, and no one was allowed to tie his horse to a fence or any tree.

In January, 1873, the Reverend J. M. Mealy persuaded the congregation to build horse-sheds, with the restriction that none be placed in front of the church nor within eight rods of the west side of it. Though favorable action was taken it was not carried out, and two years later was rescinded. At the same meeting however the trustees were instructed to permit individuals to build their own sheds. Finally, about July, 1877, it was decided that the sheds should be arranged along two streets forty-two feet wide outside the yard and west of the church, perhaps after Mr. Mealy's original plan. They were to be uniform in shape and united in continuous rows. When all were built, the first row was 126 feet long and opened towards the south; the second, on the other side of the street, was 117 feet long and opened towards the north. On the second street there was but one row, it opened towards the south, and was 54 feet long. One double shed stood back of the east end of the first row. Each shed was 20 feet deep and 18 feet wide, accommodating two teams. Partitions were erected in some where horses were quarrelsome. The best of these sheds were removed to the grounds back of the new church in New Wilmington.

On two occasions the congregation took action with reference

to the mineral wealth supposed to underlie its property; action that would remind one of the anticipatory clause in the patents for land issued by the State—"excepting and reserving only the fifth part of all gold and silver ore, for the use of the Commonwealth, to be delivered at the pit's mouth, clear of all charges." In 1853, a few years after the establishment of the Freemont iron furnace south of New Wilmington, the trustees were authorized to dig and sell the ore underlying the church property. Nothing was ever done, however. Again in 1891 the trustees were given permission to lease the grounds for oil or gas; but the wave of these excitements died out before reaching Neshannock.

The first burial in the Neshannock graveyard was that of James Hughson in 1800. Mr. Hughson was killed by a falling tree, and his death made a profound impression on the whole settlement, there was something in the character or the circumstances of the man that added much to the shock of the tragedy, but tradition fails to say what it was. Everybody went to the funeral. In a little while it became a proverb that "They had to kill a man to break the Neshannock graveyard." There is a widely circulated tradition that a certain man better known for his profanity than for his good deeds became excited and went about remarking to every one, "I wonder who will be buried next?" It is said that his was the second grave.

The coffin was made by Hugh Means, who ripped the boards from a black-walnut log. As his saw mill was not ready for operation, he made the boards by standing the log on end and sawing down through it. John McCrumb, who twenty years later operated a tilt-hammer for the manufacture of scythes and axes, made the nails for the coffin.

The first grave lies 46 feet east of the buried foundation of the old frame church, starting from a point 12 feet from the south-east corner. Or, 80 feet north of marker E27, and 63 feet east. A walnut tree once marked the site. The oldest marked grave is that of Christian Folkman, who died March 23, 1813.

The graveyard as a whole never received much attention, but a number of single graves and family lots were always kept in good condition. Myrtle and other evergreens were introduced at an early date, and several weeping willows were standing at one time. In 1847, the congregation passed a resolution that "all

beasts except sheep be kept out of the graveyard,' and another resolution passed in 1864 excluded beasts of all kinds. It also authorized the trustees to prosecute at the expense of the congregation any person who should drive into the graveyard. After the exclusion of sheep, grass, weeds, and briars sprang up in great profusion, making it necessary thereafter to mow the yard occasionally.

On January 1, 1864, a committee consisting of James Cotton, Judge Pomeroy, Jacob Criss, William S. Wilson, and I. M. Phillips was appointed to lay off in lots the last addition to the graveyard and to sell the same at public auction, giving deeds to the purchasers. On the seventh of March this committee was empowered to fix the prices of the lots, and also to lay off the old part of the graveyard. The sale took place in the following June. From that time onward a committee headed by Adam Wilson had charge of all sales, and all business connected with the grounds. Mr. Wilson was remarkably faithful in the discharge of his duties, and no one knew as much as he about the old graves. The proceeds of the sales were used largely in 1868 for fencing the graveyard.

After the congregation removed to New Wilmington, the grounds were devoted entirely to cemetery purposes, and on January 5, 1900, a committee on organization was appointed, consisting of Thomas B. Porter, D. J. Kerr, and William Crooks. Later a committee consisting of Thomas B. Porter, William Crooks, and C. Y. Mercer was appointed to draft a set of rules and regulations for the management of the cemetery. These rules were adopted by the congregation on September 26, 1902, and the church grounds became the "Neshannock Cemetery."

The first mention of a sexton is found in the records of the congregation for January 3, 1841. John Davis was employed on that date, and it was agreed that he should receive one-half bushel of wheat for every pew occupied. This amount was increased in 1844 to three-fourths of a bushel, delivered at his house or any place designated by him. In addition to the wheat, he had the free use of the old log schoolhouse near the church, which had been remodeled for a dwelling. On the other hand he was required to furnish coal for heating the church, both for regular services and for funerals. Mr. Davis served on these terms until his death, which occurred in 1849. Like the

Indian of Pymatuning, he had a crooked mouth, which affected his speech and brought him the unpleasant appellation of "Whistling John Davis."

David Banks took the position in June, 1849, and served a little over four years. His compensation is unknown. George Hezlep was elected in January, 1854, his salary to be sixty dollars a year, and house. He resigned in January, 1859, and was followed by Samuel Hipner, who served for four years and received fifty dollars a year, and house, together with the hay from the graveyard. He was provided with a book of pew assessments, and had to collect his own salary. From 1863 to 1866, the trustees had to depend on all manner of irregular help, but in the latter year they employed Samuel Smith who served until his death, perhaps about 1879. His wife, aided at times by her sons Robert and Edward, occupied the place until 1890. In October of that year, Robert took full charge and held the position until the fall of 1905, when he resigned. His son and son-in-law took his place for a few months until the Honorable J. C. Bell, who had retired from business, volunteered to take the position. He began his duties in the spring of 1906 and served until late in September, 1909, when Mr. Robert Smith was again employed.

Mr. Bell took great pride in the fact that he had been accepted as sexton of the church in which he had filled almost every office of importance. In his failing strength he took the position in the spirit of the eighty-fourth psalm, and gave to the sexton the dignity of the sacristan. The Smith family made a record remarkable for long service and faithfulness. The reward of a good janitor is that of being well known and long remembered.

The salaries of the janitors rose gradually with variations and extras from five dollars a month in 1860 to twelve dollars in 1906. A free house was provided for all except Mr. Bell. The old schoolhouse which had been turned over to the use of the sexton stood within a few feet of the northwest corner of the church. It was repaired several times, but in 1863 was scarcely habitable. It was again repaired in 1866, but the congregation had it torn away in 1867, and erected a new frame building in its place. The new house was twenty-four feet square and was a story and a half in height. It stood about twenty-eight feet north of the northwest corner of the church.

The Tobacco Habit

Improved environment always tends to elevate the thoughts and improve the habits of normal men. This fact was demonstrated beyond all question when the Neshannock congregation entered its new frame church. Not only were the services conducted with greater dignity, but the people began to dress with more care, and to modify personal habits that were incongruous to the new surroundings. Many men and women discovered in themselves an unsuspected capacity for refinement that now demanded and began to receive attention. The time and thought of the people had been expended largely in conquering a mighty forest, and their dress, houses, language and habits were exactly what pioneer life demanded. What Neshannock was, all other frontier churches were, whether rural or urban.

Perhaps no habit had such a hold on the pioneer as the use of tobacco. The quid was the vade-mecum of almost every man, at home, in the field, or in the church. For most men and many women the corn-cob pipe was the solace of every quiet hour, and the snuff-box was not without its ardent devotees. The first court-house in Mercer became disgustingly foul with expectoration and old smoke; and stores and taverns were always saturated with the pungent odor of tobacco.

Smoking never took place in the church, though a great deal of it was done on the grounds after luncheon between the morning and afternoon services; also a few restless men occasionally went out during the sermon for a brief fellowship with their pipes. Though objectionable to many people, chewing in the church was not forbidden, as it was known to prevent drowsiness on the part of those who were weary from the week's toil, or who were unable to concentrate their thoughts. But even the meeting-house was not sacred enough to escape defilement. This was endured, however, until the frame church was erected, when on September 21, 1839, the following significant action was taken: "Resolved that the congregation enter into measures to prevent tobacco-chewers from abusing the new meeting-house." One measure adopted immediately was the use of "spit-boxes" in the back pews. These became disgusting objects, decreased in numbers, and finally disappeared. But Neshannock at its worst could not equal the experience of the First Church of Pittsburgh, where rowdies frequently and deliberately befouled the floors.

There were always people in the congregation who did not use tobacco in any form, and a number who condemned the habit as not only foolish, but also as sinful. Some of the strongest men of the congregation took an anti-tobacco stand as early as 1827, and several young men who came under their influence about the time of the revival of 1848 were still expressing their gratitude in 1899.

But the pulpit was not much in advance of the pew. Many ministers used tobacco in one or more ways, and some of them became very indignant when any of their brethren ventured to propose a reform for the ministry. Several of the Neshannock pastors were addicted to chewing and smoking, and tradition accuses one of snuffing. In each case comment was always unfavorable. The pew never had much difficulty in seeing the impropriety of the use of tobacco by the pulpit; but ministers who had learned the habit rarely abandoned it, and the pew had to wait for a new generation of men who had not learned to walk in the ways of the old. To provide such a generation, the Presbytery of Shenango on December 12, 1872, passed a resolution refusing to license any candidate for the ministry who used tobacco, unless he produced a certificate from a reputable physician showing the use of tobacco to be necessary to his health. Of course such action had its bitter opponents, but they were of that class not yet extinct that becomes snagged on petty personal allowances while the glory of redeemed humanity sweeps past them.

While the pulpit submitted very largely to the restraint of the pew and the presbytery, the pew unable to see the inconsistency of its own position did little more than to modernize its habit and make it more decent. King James I. hated smokers and wrote a treatise entitled a "Counterblast to Tobacco," but it is not known that the blast extinguished a single pipe, nor has any spasmodic effort to the present day achieved any great result against this deeply entrenched and foolish habit.

CHAPTER XVIII

THE FIFTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation*

When the righteous are in authority, the people rejoice.—
Proverbs 29: 2.

THE FIRST voting place in the new territory northwest of the Allegheny River was established at the block-house in Meadville by Act of Legislature on March 21, 1797. Pittsburgh had been the voting place before that date for the few inhabitants who cared to make the long journey. In 1799 the number of voting places was increased, and a further multiplication followed in 1800 when the region was subdivided into counties. In that year Mercer County had two election districts, one in each of the two townships, the northern half of the county voting at Benjamin Stokeley's, and the southern at John Elliott's in Beaver County near the Mercer line. Neshannock was represented at both places. New subdivisions of the county were made in 1801, 1802 and 1806 (survey made in 1805), giving respectively four, six, and fifteen townships, and multiplying the election districts accordingly. Other changes were made later. In 1806, voting places were established within the bounds of the Neshannock congregation, the most noted being at Hugh Means's mills.

There exists abundant evidence to show that the people of Neshannock took a wholesome and lively interest in political matters from the opening of the settlement, but the congregation as such was never much involved until the question of slavery arose. Meetings of a more or less political nature were certainly held on the church grounds a number of times in the early days, and at least once in the second log building. When the exciting campaign of 1840 approached, it was the desire of many to occupy the new church for political discussions. To some men the vital issues of that campaign were almost religious, especially those relating to the Bank of the United States, the proposed protective tariff law, the relation of national finances to commerce, and the constitutional relation between national and state governments. The members of the congregation had never before held such diverse opinions on public matters, and it was patent to many that these opinions could not be discussed

in the church without engendering religious discord. A resolution, therefore, was passed at the annual congregational meeting on January 3, 1840, to the effect "That the meeting-house be not used for political discussion."

After a few months, the minority thought it had gained sufficient strength to reverse the decision, and succeeded in having a special meeting of the congregation called for that purpose. The meeting was held on the twenty-third of May but, though the utmost efforts had been put forth to rescind it, the original resolution stood unchanged. Purely political discussions were thus excluded from the church, but both the Reverend Absalom McCready and the Reverend Robert Dickson, like the prophets of old, kept their eyes on state affairs, and at times subjected themselves to a good deal of criticism by referring to the public questions of the day.

In 1861, Mr. Dickson complied with an anonymous request received through the mail to preach on the text, "Blessed are the peacemakers." He had reason to believe that the request was made from partisan motives, and his response, unfortunately, took a partisan turn. Whatever he may have meant his sermon to be, his congregation pronounced it a purely political address, and though agreeable to the majority, it gave offense to several who arose and left the church. One of these had voted twenty years before in favor of using the church for political discussions.

No political campaign ever created so much excitement in the Neshannock neighborhood as that of 1840. The severe panic of Van Buren's administration, following as it did a period of great prosperity, was of course popularly ascribed to that executive; and as rural communities are extremely sensitive to monetary disturbances, the people awoke in tremendous excitement. The favorite issue of this neighborhood was the tariff; and "tariff meetings" were held everywhere. Neshannock furnished speakers and singers for the local and surrounding "platforms" and "horse-blocks," and was foremost in all other demonstrations. The catching features of the Harrison campaign made these demonstrations easy and significant, and the young men of the neighborhood plunged into them with an abandon never afterwards displayed. Those who were not attracted by the economic problems involved, found an opportunity for the exercise of their rollicking natures in the log-cabin and hard

cider idea, and shouted themselves hoarse with the party slogan, "Tippecanoe and Tyler, too."

A log cabin was constructed in New Wilmington, and with its barrel of cider was taken to New Castle to form part of a parade. It was drawn by four yoke of oxen, and its size was such that it had to be supported along the rough, steep, and sideling roads by a company of men carrying pikes. The journey, though long and tiresome, was one of continuous frolic, and the reception at New Castle was so wildly enthusiastic that every man felt himself a hero. Thomas Pomeroy, who five years later became an elder in the church, was in charge of the expedition, and more than half his associates were from the Neshannock congregation.

The settlement of Neshannock began coincidentally with the presidential administration of John Adams, Federalist. From 1801 to 1841, the administrations were Democratic-republican (shortened to Democratic), but Neshannock seems to have had a rather large number of adherents who voted with the Federalist party during those years. Both parties held political meetings on the church grounds, and these meetings were always opportunities for the outburst of natural enthusiasm that had but few outlets at that time.

The campaign of 1824, "the scrub race for the presidency," in which Henry Clay was prominent, was taken very seriously by certain men of the church who had taken part in the War of 1812, or who had prepared to resist a threatened raid of the British through Neshannock. Their antipathy to foreign invasions led them into sympathy with Henry Clay, whose statesmanship two years before had brought about the recognition of the South American Republics, and paved the way for the famous Monroe Doctrine.

For some time before 1827, a strong feeling of distrust had been growing towards Freemasonry, and in that year a new political party arose to combat it. Large numbers of men gathered around its standard, most of them willing to believe without evidence any charge that might be made against a secret organization. Persons unacquainted with representative Masons were easily influenced against the Masonic Order on either religious or political grounds. In 1830, the *Luminary*, an anti-masonic paper, was started in Mercer and obtained a

number of subscriptions in Neshannock. Whether it made votes for the party or not, it with other literature certainly developed a strong religious sentiment in the church against Masonry. In the campaign of 1831 when William Wirt was running for the presidency on the Anti-masonic ticket, a great meeting of the religious element of the county was held in the town of Mercer on the thirty-first of March for the purpose of creating a vigorous sentiment against the Masonic Order. A large delegation went up from Neshannock, and Malcom McComb was made one of the secretaries of the meeting.

Discordant elements never arise in society without a reason. New religious denominations spring up when those existing do not meet the real or imaginary needs of some particular group; classes clash when the purposes of one exclude the rights of another; political parties are born when administrative policies are not sufficiently broad to insure justice to all. A vigorous people when oppressed or disappointed will not be long silent. A large element in Neshannock was not satisfied with the Jackson administration; some because of the panic that seemed to have sprung out of it, maturing during Van Buren's term, but others for the graver reason given by Thomas Pomeroy in one of his addresses, that if the arbitrary methods of Jackson should be perpetuated and be used by weaker men, "the country would revert to monarchy or fall a prey to internal discord." Neshannock, therefore, gave liberal support to the new Whig party that succeeded in electing William H. Harrison. Neshannock never slumbered during the evolution of any great national policy.

For many years a strong Democratic element pervaded the congregation, but both Democrats and Federalists were later represented in the Liberty, Free Soil, and Whig parties, and ultimately in the Republican. When the Prohibition party came into existence a few from both major parties voted with it.

The presidential campaign of 1860, so far as Neshannock was concerned, was one of both sober anticipation and intense excitement. Bitter feeling often manifested itself in public and private discussions. Bitter epithets were spoken bitterly, and were not forgotten until the sorrows of the Civil War had softened the many calloused hearts.

The campaigns of 1876, 1880 and 1884 were noted for their hilarious meetings, torch-light processions, and other demonstra-

tions. But the interest of the members of the church in public affairs was not measured merely by campaign enthusiasm or political affiliation; many men filled important positions in township, county and state. Among the latter, at least eight served in the legislative branch of their Commonwealth before 1900, namely: William M. Francis, Thomas Pomeroy, James Banks, R. B. McComb, Thomas Wilson, A. P. Moore, A. M. Phillips, and John C. Bell. There were certainly three who attained to judgeships: Thomas Pomeroy, Thomas Wilson, and William Porter.

The Amish

Soon after 1844 a new religious and industrial element appeared within the bounds of the congregation, when under the leadership of Mr. Abraham Zook a colony of Amish Mennonites was brought to Mercer County. In 1840 the Amish communities in Lancaster and Mifflin Counties, finding land expensive and themselves overcrowded, began seeking relief by removal to new regions. While some were migrating to Ohio and Iowa, Mr. Zook became interested in western Pennsylvania, and made known his desires to his friend, Mr. Joseph A. Bell of Belleville, Mifflin County. Mr. Bell advised him to go to Mercer County, and on May 9, 1844, gave him a letter of introduction to the Honorable James Banks, who in turn accompanied him over a large part of the best farming land in what five years later became Lawrence County. Mr. Banks was then a member of the Rich Hill Presbyterian Church, but had been an elder in the Neshannock Church.

Mr. Zook was delighted with his reception, and began at once to make plans for his colony. As land became available, his friends gradually followed him, and soon made a strong settlement that continued to expand until it absorbed many of the finest Neshannock farms, greatly affecting the strength of the church. Among the very first to arrive were Jacob and Daniel Byler, Adam Hostetler and John Knepp, all from Mifflin County. The Reverend Shem King came a little later. Having distinctive tenets of their own, the Amish never associated religiously with other Christian organizations, but at an early date established a church for themselves with the Reverend Shem King as pastor. Mr. King died on September 25, 1876, and his place was filled by Jonathan Lance.

The Amish people observe extreme simplicity in all their customs, and are noted for their industry, frugality, probity, and quiet citizenship.

The views of the Mennonites, the key-note of which is anabaptism, originated with two members of Zwingli's church in Zurich, Switzerland about 1525, but the name came from the chief exponent of those views in the Netherlands, Menno Simons (died, 1559). During the bitter persecution in Switzerland the brotherhood split into two factions, Obere-Mennonites and Untere-Mennonites. The former followed the leadership of Jakob Ammon; hence the name Amish Mennonite. But the transliteration of names by various persons usually gives a variety of spellings, and so we have Amish, Amech, and Omish. In the Lawrence County settlement, the brotherhood is popularly known simply as "the Amish."

The Woman's Foreign Missionary Society

The Woman's Foreign Missionary Society was organized in March, 1847, at the suggestion of the Reverend Joseph Kerr of Poland, Ohio, who had organized a society in Pulaski in February. On the twenty-fourth of February he submitted a constitution to the women of Neshannock for their consideration. This constitution was placed in the hands of three interested women, who called a preliminary meeting, which was held at the home of Mrs. Samuel Phillips. Eight or ten persons attended, and after consultation decided to call a general meeting to be held at the home of the pastor for completing an organization. The meeting was held on a beautiful day in March, and at least twenty-four women were present. Their names as far as known are as follows: Mrs. Matilda (Cotton) Rambo, Mrs. Mary (Phillips) Douglas, Mrs. Rebecca (Phillips) Wilson, Mrs. Mary (Pomeroy) Kendricks, Mrs. Mary (Pinkerton) Patterson, Mrs. Nancy (Pinkerton) Thompson, Mrs. Hannah Jane McKean, Miss Clara McCready, Mrs. Maria McKean, Mrs. Absalom McCready, Mrs. Samuel Phillips, Mrs. James Pinkerton, Mrs. Thomas Pomeroy, Mrs. James Porter, Mrs. Cyrus Gibson, Mrs. William M. Francis, Mrs. Margaret Jane (Watson) Hays, Mrs. Sarah (Watson) Mercer, Mrs. Eliza Hope, Mrs. Eliza Pomeroy, Mrs. Elizabeth (Marquis) Moore, Mrs. Rebecca (Junkin) Moore, Mrs. Eliza (Moore) Galloway,

and Mrs. Moore (mother of Deacon David B. Moore). Some of the women named in the list as "Mrs." may not have been married at the time. The first three were the original committee, and the first eight were those who met at the home of Mrs. Phillips. Mrs. Maria McKean was the first president, and, because of her unusual efficiency, remained long in office.

The original constitution was as follows:

Constitution of the Female Foreign Missionary Society of the Presbyterian Church and Congregation of Neshannock.

Article 1. Believing ourselves to be unspeakably indebted to the gospel for the blessings we enjoy, and being desirous that these same blessings may be extended to others, we associate ourselves together for the purpose of cooperating in the diffusion of the gospel; and we hope that the Head of the Church will own our instrumentality in some humble measure in accomplishing this desirable end.

Article 2. Any person subscribing to this constitution and paying annually any sum not less than twenty-five cents shall be a member of this society.

Article 3. This society will regularly hold an annual and a semi-annual meeting. Also, at the call of the officers of the society, intermediate meetings may be held for any purpose which may be thought suitable to advance the cause of benevolence and deepen the missionary spirit amongst us.

Article 4. The semi-annual meeting will be held on the first Monday of May, at which time we will pay over the respective sums affixed to our names. And the annual meeting will be held on the first Monday of November of each year.

Article 5. It will be the object of the society to have a missionary address, or sermon preached, at each annual meeting. Also, at this meeting the secretary will present a report of the state of the society, the amount paid over, the work done, the number of members, etc.

Article 6. If thought expedient, we will meet from time to time for the purpose of cooperating in this good cause otherwise than by the payment of the sums annexed to our names.

Article 7. The officers of this society shall be a president, vice-president, secretary, and treasurer, who shall be chosen at each annual meeting.

The work of the society though supposed to be for foreign missions was not strictly so in the present sense of that term, as it applied to the American Indian only. The first task assumed by the society was purely local. It consisted in making clothing for the children of a certain poor family so that they might

attend Sunday school. The children came for two Sundays, and then relapsed into their old habits.

Although the constitution provided chiefly for an annual and semi-annual meeting, the society found it necessary to assemble more frequently, and finally decided to meet monthly. For many years the time of the meetings was occupied in sewing—making quilts and clothing for missionaries and their schools. The first boxes of clothing were sent to an Indian school in Iowa, conducted by a minister named Irving. Boxes of provisions also were sent to this school.

During the Civil War, after the schools in which the church was interested had been closed, the society spent a great deal of time knitting socks for the soldiers, making bandages, and scraping lint for use in the army hospitals. Much of the fine old linen of the earlier days, sheets, clothing, and other articles, was then wearing out. This was torn into strips and scraped with table-knives. Two grades of lint were thus formed, one fine and the other coarse; the latter consisting of remnant scraps too small to scrape easily. Two women worked at the same time on one strip of linen, each holding an end. All this work was done in the church.

Until 1869, all meetings, excepting those for war service, were held in the homes of the members. During the pleasant part of the year, meetings were held in the morning, and the members were entertained at dinner; but during the winter months, the meetings were held in the afternoon, and supper was served. For many years only plain meals were permitted, but rivalry at last broke loose, and each woman prepared a banquet. Rivalry of this kind soon destroys itself, and the end in this case came at the home of Mrs. Adam Wilson in 1869, when more than fifty women were entertained. After that, meetings were held in the church. At an early date, the parish had been divided into districts, and each district took its turn in entertaining the society at a selected home.

The rules of the society were modified many times to suit its changing conditions and the benevolent objects adopted. The annual address or sermon, which for some years was a great inspirational feature, gave way before the rapid increase of missionary literature; manual labor yielded more and more to devotional and inspirational services; and gifts of clothing and provisions diminished as gifts of money increased.

Starting with missions to the American Indian, the society passed naturally to the broader work of the home field and then to the great task of world-wide evangelism. Contributions for strictly foreign work were not made by the society during its first few years. All gifts of that nature from the church went into the hands of a special treasurer who turned them over to the American Board of Commissioners for Foreign Missions. This was done even for several years after the organization of the Board of Foreign Missions of the Presbyterian Church. Thomas Wilson was the first treasurer to handle funds for this object, and his first collections were made in 1838. The church was represented in the Mercer County Missionary Society certainly in 1840, and perhaps earlier. That society was organized in 1833 or 1834, and contributed, in part at least, to the American Board.

For about twelve years, speakers were invited to address the society at its annual meetings. Three of these were long remembered: the Reverend Joseph Kerr, who had induced the women to organize; the Reverend Irying, who described his work among the Indians; and the Reverend Henry R. Wilson, a missionary who appealed so successfully for funds that his hearers emptied their pockets. After the society reorganized at the close of the Civil War, it always had able leaders and missionaries of its own, and therefore discarded the custom of hearing strangers.

When the Presbyterial Woman's Missionary Society was formed in 1875, representatives were present from Neshannock, and one of them, Mrs. William M. Francis, was made recording secretary. The Neshannock society was one of the oldest of the seven in attendance, and one of the oldest in the Presbytery.

Though the society passed through several depressions, and at times, especially during the Civil War, neglected its meetings, it has left a record of most valuable service, and its roll has carried steadily the names of many consecrated women whose desert is far beyond earthly meed. Unostentatious in its activities, it has never been surpassed in usefulness by any of its sister auxiliaries. Some may have furnished able officials, and others may have contributed liberally out of large wealth, but Neshannock gave its daughters. Of the eleven home and foreign missionaries claimed by the Presbyterial Society in 1900, all but two were from Neshannock.

Higher Education

Notwithstanding the fact that Neshannock acted promptly in providing common schools for its children, it was a little slow in securing academic advantages for them. Its pastors, who should have taken the initiative in such matters, had no particular ambition for teaching, and therefore a fertile field was left fallow for many years. The church had, however, an interest in two or three neighboring institutions, and made small contributions towards their support. One of these was the Mt. Pleasant Academy (later Greensburg) established by the Reverend Thomas E. Hughes, and which is known to have been in operation as a school of some kind in 1800, and which received the support of the Presbytery of Erie in 1802. This was the first school for advanced learning in the new territory. Meadville established a seminary or academy in 1802, over which the Reverend Joseph Stockton presided. By 1811 there was a widespread interest in higher education, and academies sprang up at various places between the Ohio River and Lake Erie, one of the nearest to Neshannock being at Mercer.

Until 1834, the schools of this region were largely under the supervision of the churches. Pastors and elders visited them and made sure that the pupils were receiving regular religious instruction. But after the introduction of the free public school by the State, and after other denominations had multiplied in Presbyterian neighborhoods, it became impracticable for the church to insist on the use of the Westminster Shorter Catechism, or, indeed, on much religious instruction of any kind. This fact burdened the minds of many good people, who too hastily pronounced the public school a godless institution, just as their descendants a little later spoke of the great State universities.

The apparent remedy for the supposed evil was the establishment of denominational schools and colleges. One of the ardent advocates of this method was an elder in the Neshannock Church, William M. Francis, who joined with others in persuading the Presbytery of Beaver to take action on the subject. Accordingly on April 13, 1848, the Presbytery, declaring that moral culture was neglected to a great extent in the schools, and that the doctrines of the Christian religion should constitute a part of all elementary and academic education, adopted the following resolutions:



THE REVEREND SHERMAN ASHER KIRKBRIDE, D.D. (1925), NINTH PASTOR



MRS. SHERMAN A. KIRKBRIDE (1925), WIFE OF THE NINTH PASTOR

First. That it be recommended to the churches under our care to establish as soon as practicable schools for the education of the children of the church under her own superintendence.

Second. That a committee of five be appointed to inquire into the expediency of establishing a presbyterial academy for the education of our young men in the higher branches of literature under the direction of the presbytery.

In accordance with the second resolution, the following committee was appointed: Ministers, Algernon S. McMaster of Poland, Ohio, Wells Bushnell of New Castle, and Isaac M. Cook of Bridgewater; elders, William M. Francis and Judge Nisbet. This committee made its final report one year later, but the Presbytery postponed action until September, 1849. On that date it agreed to cooperate with the Presbytery of Lisbon, its neighbor on the west; and accordingly appointed the following committee: The Reverend Wells Bushnell, the Reverend Henry Webber and William M. Francis. On January 9, 1850, this committee made its report and presented a basis of cooperation which was adopted; and Poland, Ohio, was selected as the site for the academy.

Neshannock was greatly disappointed at the loss of the school, and was somewhat vexed that a movement originating within its own bounds should so miscarry as to give the benefits to another community. But late in 1851, some disagreement arose between the two presbyteries about the management of the new academy, and Neshannock seeing the difficulty to be serious prepared at once to ask for a separate institution; or, if necessary, to act independently. The following members are known to have been back of the movement, and there were others also: Thomas Pomeroy, William Gault, James McCrumb, James Porter, J. McKean, John Wilson, and William M. Francis. The capital stock to be invested in the proposed academy was limited to sixteen hundred dollars, and the building was to be two stories high and from thirty-two to forty feet square; containing "two departments, one for males and one for females, separated in the building and on the lot." Two sites were proposed, one on the church grounds and the other in New Wilmington.

But the plans of these good men were suddenly abandoned. Word was received that the Associate Presbytery of Shenango was entering into an agreement with the Associate Presbytery of Ohio to establish a college somewhere in that region, and that

New Wilmington had been mentioned by certain interested persons as a desirable site. By a joint resolution of the two presbyteries on January 1, 1852, it was decided that a college should be established, but the choice of a site was not made until later. Neshannock was now as eager as its Associate brethren to secure the college for New Wilmington, and Mr. A. P. Moore braved the meeting of the conservative Associate body and made them an offer of twenty-five acres of land. Poland, New Bedford, and other places came forward with their arguments, claims, and offers, but in the end, New Wilmington outdistanced all of its competitors by offering an endowment of ten thousand dollars, and thus secured the college.

The new institution began work in the Associate church under the name "Westminster Collegiate Institute," early in 1852. In the fall of that year the first building was ready for use. It was a two-story brick structure, forty feet long and twenty-eight feet wide; about the size of the proposed academy. This building was soon outgrown, and another ninety feet by fifty-eight was erected in 1854. On February 27, 1861, the latter building was destroyed by fire; but a still larger structure soon took its place. After the fire, the citizens of New Castle offered financial inducements to the college to move to their city, but they were unable to insure the moral protection enjoyed at New Wilmington, and their offer was therefore declined. In the same year, the name of the school was changed to "Westminster College."

Neshannock profited greatly by the presence of the college. Her sons and daughters began gradually to patronize it, and in it to fit themselves for useful professions. The remarkable number of ministers, missionaries, and teachers sent out by the church is due not only to the mental and moral strength of its membership, but also to the educational opportunities established in the very center of the parish.

Other Churches

In the course of a century seven Presbyterian churches were organized within the original bounds of the Neshannock Parish, Moorfield (absorbed later by Sharon), Unity, Westmiddlesex, Pulaski, Rich Hill, Leesburg, and Volant. Two of these encroachments were made in Mr. McCready's pastorate: Rich Hill, in 1840, and Leesburg, an offshoot of Rich Hill, in 1856. In

the same pastorate, three new denominations appeared in the Neshannock field. First, the Methodists, who became active perhaps in 1839, under the leadership of Samuel Ligo, Seth Popino, William Shepard, William D. Clark, Robert Ramsey, George H. Clark, and Francis Blood. On May 19, 1842, the society purchased property in New Wilmington, and in the summer of that year erected its first building. Several ministers served the church for short periods during the first few years of its history, but only one left more than a transient impression of himself upon the memory of the community, and he was the Reverend John Crum, whose eccentricities became his monument. He was a good man, but worked up a marvelous amount of artificial emotion, and preached a more terrible god than was ever charged against any Calvinist.

Soon after the erection of their church a few Presbyterians visited them occasionally in a friendly way, and the Reverend McCready displayed an inclination to be agreeable, notwithstanding the sharp differences that existed between the denominations at that time. There were other persons, however, whose ideas of religious propriety led them to shun the church as an institution rank with heresy. Malcom McComb did not permit his family to attend their services, and many other parents were equally strict. But on the other hand, the Methodists never neglected an opportunity to place Calvinism in the worst light possible. Both churches may now smile on their youthful follies. All systematic theology must be rewritten, and when it is, and if written as it should be, both Methodists and Presbyterians will discover that the "middle wall of partition" has vanished. For many men, it vanished long ago.

A good illustration of incipient breadth struggling with persistent bigotry may be found in the Minutes of the Presbytery of Erie for June 29, 1819. The Session of the Presbyterian Church of North East had invited certain members of the Methodist church "to be active with them in the monthly concert of prayer"; that is, to lead in prayer. This action displeased certain conservative members of the church, who carried a complaint to Presbytery. That body took the following action: "Resolved, That we deem it wrong that members of the Methodist Church, a church that holds doctrines contrary to our Confession of Faith, be invited to be active members in our prayer

meetings." But the narrowness of this action displeased Thomas Robinson, who in his turn complained to the Synod. That court took a much broader view of the matter, and while commending the Presbytery for its zeal in protecting the purity of the church, pronounced its action injudicious and uncharitable.

The next denomination that established itself within the bounds of the congregation was the Associate Reformed, which organized a church in New Wilmington in 1850. After the union of the Associate and the Associate Reformed bodies in 1858, under the name of the "United Presbyterian Church of North America," this church became the Second United Presbyterian Church of New Wilmington. Its advent was more of an encroachment on the Associate congregation than on Neshannock. It soon became popularly known as the "College Church," and by its able pastors did much to refine the religious standards of the community. The First and Second churches finally united in one organization, and in 1925, erected a new house of worship.

The Lutherans began to prepare for organization in 1850, and secured ground in New Wilmington. But as the center of their prospective field was east of the town, they accepted a donation of land from Jamison Watson at Fayetteville, two miles southeast of New Wilmington, and in 1854 erected a building. The first constitution of the church was drawn on November 28, 1851, under the title, "The Salem Evangelical Lutheran Church of New Wilmington, Pennsylvania," and bore the following signatures: Jared Hamm, James Ritchie, William Heim, Joseph Ort, John Koozer, William Bupp, John Gephart, George Weaver, Susanna Ort, Mary M. Heim, Sarah R. Heim, Nancy Alexander, and Mary Hamm.

There was fear for a time that this church would absorb a number of families connected with Neshannock, but it was soon evident that the Lutherans were not only harmless but very desirable neighbors. After nearly seventy years of activity the organization was dissolved.

The Reverend Absalom McCready

The Reverend Absalom McCready, son of James and Sarah E. (McCandless) McCready, was born in Washington County, Pennsylvania, on June 6, 1796. He came with his parents to Mercer County about 1808, and settled with them on the farm

later owned by James L. Crooks. His father came from Glasgow, Scotland, and before settling in Mercer County sojourned for a long time in Washington County. He had ten children, seven of whom, and perhaps others, united with the Neshannock Church. Absalom joined on May 29, 1820.

Mr. McCready's primary education was obtained in the schools of his neighborhood, and a part of his academic work was done under the guidance of his pastor, the Rev. William Wood. In 1824, he was graduated from Jefferson College, and in 1830 received the degree of Master of Arts from the same institution. His theological studies were pursued in the Reverend Samuel Tait's school at Mercer, where he was for much of the time a resident pupil. This part of his training extended from the summer of 1824 to the fall of 1826.

On December 28, 1825, Mr. McCready was licensed by the Presbytery of Erie to preach the gospel, and on September 14, 1826, was ordained by the same Presbytery and installed as pastor of the churches of Middlebrook, Union and Beaverdam in Erie County. He had been called to these churches in June after visiting them in February. On September 1, 1833, he was released from Middlebrook because the congregation had been partly absorbed by a new church in the neighboring village of Wattsburg (previously called "The Forks," or "The Forks of French Creek"). Mr. McCready had tried to persuade the congregation to move their place of worship into the village, but the people had become so accustomed to the old site that they refused to leave it. Gradually the church declined, and finally disappeared. Mr. McCready, in his quaint rustic phraseology, said of the Middlebrook congregation, "It reminds me of a setting goose that has been driven from her nest, but returns and sets on the stones with which her nest has been filled."

On January 29, 1835, Mr. McCready was released from Union and Beaverdam and was advised by his Presbytery to accept a call from the extremely needy and discouraged church at Warren, Pennsylvania. After some work in this field he was installed on April 12, 1837; but was released again within less than fifteen months to accept a prospective call to Neshannock. While at Neshannock he gave one-third of his time to Pulaski for three years, beginning with January, 1839. Three months of service had been given to this church before permission was

granted by the two presbyteries concerned, Pulaski being in the Presbytery of Beaver and Neshannock in the Presbytery of Erie. The request of the Pulaski Church for a share of Mr. McCready's time was made on October 1, 1838, and was granted at the congregational meeting in the following January. The attendance at this meeting being small, some of the absentees complained, and signed a petition for a new meeting to reconsider the question, agreeing at the same time to submit to the action of a fair majority. The action first taken remained unchanged. Later he was permitted to give one-third of his time to Unity during the last three months of 1842, and one-fourth of his time to West Middlesex during 1844.

By action of Presbytery taken on December 8, 1857, Mr. McCready's release from Neshannock took effect on January 1, 1858. He had felt for a long time that his influence was waning, and generously informed the congregation that he would ask Presbytery for his release, provided he was granted sufficient time to make plans for the future. Unfortunately some people thought that he was deliberately protracting his stay, others began to complain about his family affairs, and still others were nursing real or imaginary grievances; all of which culminated in a request for a congregational meeting to consider the promised resignation. This meeting was held on December 7, 1857, in order to carry the matter to Presbytery on the following day, when, it was understood, Mr. McCready would offer his resignation. The meeting was poorly attended, but by a vote of twenty-six to nine, memorialized Presbytery to dissolve the pastoral relation. William Phillips, Hiram Watson, Robert Dick, and William M. Francis were appointed commissioners to represent the congregation.

The Presbytery, in view of this petition, and also of a statement made by Mr. McCready that he believed his usefulness in Neshannock to be at an end, dissolved the pastoral relation to take effect on January 1, 1858. This sudden termination of the pastorate deprived Mr. McCready of the time he desired for the adjustment of his personal affairs, and so gave offense to him and to his friends, who found fault with both the Presbytery and the special meeting of the congregation, and who declared their intention of carrying their complaint to Synod. The complaint was lodged with the clerk of Presbytery shortly after the meeting, and a notice was given to the congregation that a new

vote on the pastoral relation would be called for at the approaching annual meeting. Both of these purposes were abandoned; but the complaint was not withdrawn from the hands of the clerk, and therefore appeared at the next meeting of Presbytery and passed on up to Synod.

The congregation at its annual meeting, noting the failure of the disaffected parties to present their case, passed the following resolution:

"That we the members and supporters of said congregation, although we regret the necessity that causes the separation will not raise any objection to granting the request of our former pastor; and it is our sincere desire that wherever in the providence of God he may be called to labor in the vineyard of Christ, the Divine blessing may attend his labors and crown them with abundant success."

A member of the congregation who had voted at the December meeting for the pastor's release said many years after that he and others felt greatly conscience stricken when they fully understood the bitterness of Mr. McCready's numerous trials. The complaint made to the Synod of Allegheny concerning the hasty dismissal of the pastor was signed by Absalom McCready, Samuel Pinkerton, James Wilson, John Pomeroy, James Johnston, James Boreland, James Donaldson, and James Gault. It was Mr. McCready's intention to present his resignation first to the Presbytery and have that body cite the congregation to appear by its commissioners at a later meeting. This would have given him the time he desired for finding new work, and would have enabled him to give up his charge gracefully.

After his release he continued to reside on his farm (120 acres) west of the church. He preached as a supply when called upon by other congregations, and did valuable work at Hubbard, Clarksville, and Brookfield. In 1862 a free pew was set apart by the Neshannock congregation for the use of his family. It was occupied as long as the frame church stood.

Mr. McCready was the last of the farmer-preachers, and faced the impossible task of meeting the new and larger requirements of his calling while giving the greater part of his time and strength to agricultural pursuits. The numerous afflictions of his household were also a weighty burden that in later years greatly affected his usefulness. Nevertheless, his pastorate was remarkably successful, and by 1846 he had the joy of seeing his

church become the strongest numerically in the Presbytery, a rank it held for five years.

As a preacher, Mr. McCready was in some respects very remarkable, and his friends often claimed that his only hindrance to eminence was an uncontrolled tendency to eccentric manners. Many men in various professions cultivate eccentricities as a cheap and easy means of securing a certain grade of popularity, not realizing that such a method is as fatal as it is successful. Mr. McCready came into his habit without an effort. To him it was natural. He yielded, secured its reward, and paid its penalty. Many people attended his church through curiosity, wondering what he would do or say next; but these as well as others who came through better motives, often heard the gospel in astonishment and yielded to its power. It was no uncommon thing for his congregation to be laughing at one moment and crying the next. They enjoyed it, and returned again and again for the same pleasure. So unaffected were his witty and eccentric words and actions that very few people took immediate offense, even at extremely personal remarks. Indeed, to have taken offense would have exposed them to the open glare of his exhaustless wit or to the punitive force of his ready irony. The cumulative effect, however, of his wit and sarcasm ultimately estranged a number of his parishioners. Nothing escaped his tongue, and it is not known that he ever regretted a single utterance.

On one occasion the neighboring Presbytery of Beaver fell under a rich flow of his ridicule, which was so great a shock to the dignity of that body that on October 6, 1842, it notified Mr. McCready to appear at its next meeting and explain his "derogatory remarks." By some men such a notification would have been taken seriously, but to him it was only a proof that he had accomplished his desire; and he placidly remarked, "They are out of their pasture; I am a member of the Presbytery of Erie." When Synod met, it heaped Ossa on Pelion by refusing to approve that portion of Beaver's Minutes relating to the citation of Mr. McCready, he being under the jurisdiction of another Presbytery.

Nothing annoyed Mr. McCready so much as inattention. He permitted nobody to sleep under his preaching. Even in the busy seasons of the year when he and his congregation were weary from manual toil he reproved drowsiness with startling

severity, often resorting to boorish remarks. When Mr. A. P. Moore came into the community and began attending the church, he sat one Sunday by a man who fell asleep, presenting a very disagreeable countenance. Mr. McCready was disgusted, and called sharply to Mr. Moore, "Stranger, wake that man up." Mr. Moore shook the fellow and called aloud, "The preacher says for you to wake up." On another occasion when many in the audience were drowsy and he was conscious of his own lack of preparation, he leaned far over the pulpit and called down to Judge Wilson for the benefit of the stupid ones, "Judge, Judge, you're sleeping." One of the members who was passing through a period of trouble found it impossible to keep his thoughts on a certain hot-weather sermon, and sat looking through the window. Presently he observed a pause in the sermon, and then heard himself reproved as follows: "Sometimes a man's eyes are worth more than his ears, like that man's, looking out of the window."

Mr. McCready had a very personal way of addressing his audience that made certain kinds of remarks seem to apply to definite individuals. On one occasion a member of the congregation arose and said, "Do you mean me, Father McCready?" For a moment everybody wondered what would happen; but Mr. McCready, wholly unperturbed, assumed a characteristic pose, pointed his finger and said, "Yes, you are the very man." Of course he had not thought of him at all.

In preaching, he was very demonstrative, and when at his best his gestures were easy and pleasing; but when his sermons were not well prepared, or when he was physically weary, they were strenuous and disturbing. He often sprang several inches from the floor, stamped with his feet, and threatened with his fists. His arms were always in motion, and sometimes dangerously so. A pitcher of water standing at the right of the pulpit was once swept to the floor with a crash and splash that startled the whole audience. Without a change of voice or sign of concern he injected into his remarks the single sentence, "You can easily get another one." Almost invariably while preaching he held something in his right hand, a coin from his pocket, a piece of paper, his spectacle case, or any object within reach. These rarely escaped from his hand, though some objects created a little uneasiness in the front pews. Once while preaching at Clarksville, his tin spectacle case slipped from his grasp and fell near one of the elders.

An important element in Mr. McCready's popularity was the breadth of his religious views. He refused to meddle with denominational differences, and kept on good terms with all churches so far as that was possible in his day. He even preached for the Methodists in New Wilmington at a time when some good Presbyterians were still saying harsh things about them, and when some Methodists thought they could "smell sulphur in a Presbyterian's hair." In 1833, he was challenged by a popular Methodist minister in Wattsburg, Pennsylvania, to defend the doctrines of the Presbyterian Church. When he declined, a notice was sent him that the errors of Calvinism would be exposed at a certain time and place, and that he might come and make his defense in any way he pleased. When his friends urged him to accept, he replied, "O, let Babcock alone; he can't say the Lord's Prayer tonight without turning Calvinist." One of the factious members of Neshannock, not liking his friendly attitude towards the Methodist Church, attempted to test his orthodoxy by asking him for a clear statement of his ideas on the doctrine of election. Instantly he repeated Mark 16: 16—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—and that was all he would say.

As a presbyter, Mr. McCready was watchful, active, and capable, occasionally exercising leadership. His strong convictions and his extraordinary powers of persuasion always gained him a respectable following on any policy he chanced to advocate. He took a leading part in defending the Old School Assembly in 1838, when the Presbytery of Erie was divided. He served as stated clerk of his Presbytery from 1840 to 1842, and was a trustee of the Western Theological Seminary from 1845 to 1857.

Mr. McCready was twice married. First, to Miss Sarah Calvin, a niece of the Rev. Samuel Tait of Mercer, and a member of his household; and second, to Miss Caroline Haywood of Sharon, Pennsylvania. There were six children by the first union and four by the second: Samuel T., Nancy Clarinda, William, John Calvin, Charles, Caroline, Sarah, Evalyn, Caroline (the first one of this name had died), and Mary Jane.

He died on June 7, 1877, and his body lies in the Neshannock Cemetery.

CHAPTER XIX

THE SIXTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

And ye shall hear of wars and rumors of wars.—Matthew 24: 6.

THE NEXT day, after releasing the Reverend Absalom McCready from his charge, the Presbytery appointed the following supplies: January 17, 1858, the Reverend W. S. McAdam; February 7, the Reverend T. P. Johnston; February 21, the Reverend Elliott E. Swift; March 7, the Reverend Henry Webber; March 21, the Reverend David C. Reed. At the April and June meetings, the church was given permission to secure supplies from beyond the bounds of the Presbytery. In this interval they decided on a candidate, but afterwards accepted the following appointments while consummating the call: October 3, the Reverend William Nesbit; October 17, the Reverend William T. McAdam; October 31, the Reverend David Wagoner; November 14, the Reverend Elliott E. Swift; November 28, the Reverend D. C. Reed; December 12, the Reverend John W. Johnston.

About the last of July, 1858, the congregation invited the Reverend Robert Dickson of the Bethesda Church near Hanoverton, Ohio, to preach as a candidate for the pulpit, and arranged an appointment for August 27–30. This appointment was kept, and at the close of the services the people were so thoroughly satisfied that they called a congregational meeting for Monday, two weeks later; and on that date made out an enthusiastic and unanimous call at eight hundred dollars a year. The Reverend Elliott E. Swift of New Castle was present and conducted the devotional exercises, but Judge Thomas Wilson presided. Judge Thomas Pomeroy and William Phillips were chosen commissioners to carry out the will of the congregation. The call was signed by the following men: Murray Dawson, Ebenezer Byers, Robert Porter, Adam Wilson, Josiah Wilson, William B. Clark, Andrew Marquis, Benton R. Wilson, Addison McCready, James Cotton, I. M. Phillips, and James M. Thompson.

On the fourteenth of September, permission was obtained from

Presbytery to prosecute the call before the Presbytery of New Lisbon, of which Mr. Dickson was then a member. The call was accepted, and on the twenty-first of December Mr. Dickson appeared before the Presbytery of Beaver and was received on certificate; but, according to the custom of that time, he was required to pass an examination in experimental religion, theology, and church government. On the following day a communication from the Presbytery of New Lisbon arrived stating that Mr. Dickson had accepted a call from the Neshannock Church. Arrangements were then made for his installation. This service took place in connection with a meeting of Presbytery on Tuesday, April 19, 1859, at half past two in the afternoon. The Reverend Thomas G. Scott, pastor of the Westfield Church preached the sermon (John 15: 5); the Reverend Robert Dilworth, pastor of the Pleasant Valley and Little Beaver Churches, presided and delivered the charge to the pastor; and the Reverend Elliott E. Swift of New Castle delivered the charge to the people.

Mr. Dickson began active work in his new field on December 17, 1858, four months before his installation. He made his home in New Wilmington in a house on the south side of the college campus; and, unlike his predecessors, except Matthews, devoted his whole time to the ministry. He was forty years of age at the time of his call, and his mature judgment and forceful personality instantly won him the respect of the entire community. His large, steady grey eye and austere manner were at first somewhat disconcerting to children and to some others, but when it was discovered that his gentleness was as real as his strength, then fear gave place to love. He was more particular about his clothing, hair, and beard than any of his predecessors were about theirs; more methodical and regular in all his habits; and more formal and dignified in his pulpit manners.

Mrs. Dickson quickly won the affections of the people, and, though encumbered with a family of young children, took an immediate and modest interest in all the affairs of the congregation. She was in the finest sense a Christian, and no one ever doubted the sincerity of her motives or the purity of her faith. From the beginning of her husband's pastorate to the end she enjoyed the unwavering love of the people.

Problems and Methods

The first efforts of the new pastor were devoted to conserving the results of a revival that had just preceded his call. This he found to be a more difficult task than that of caring for and training the converts brought into the church under his own ministry. The peak of religious enthusiasm over which the community had recently passed was followed by an inevitable return to the level of normal temperature; and in this particular case, to a point much below it. First, the multiplied religious devotions established during the revival became a burden, and caused many to become weary of the means of grace. Then came the discouragement of the great "June frost," when wheat, corn and other crops were destroyed. So devastating was this blight of nature that the story of it was passed along from year to year for more than half a century. On the morning after the frost, Sunday, June 5, 1859, the congregation assembled at the church as if attending a funeral. One who described the scene said it seemed almost dangerous to speak to some persons, and yet everybody wished to comment on the phenomenon of the past night. And more serious still was the spiritual retrogression that set in with the approach of the Civil War. The minds of the people were occupied with problems that called into play the grosser passions and emotions, the chilling effect of which was quickly felt on the atmosphere of the church.

About this time, several persons became involved in scandals, two cases of which came before the Session. Also some of the young people began to break wholesome restraints so recklessly that a number of parents appealed to the Session to take a stand against "the encroachment of the World upon the Church." The barn dance had been growing in popularity, and the indiscretions accompanying it had brought shame to more than one family outside the church, and had threatened one or more within. The Session therefore on October 3, 1863, passed the following resolutions:

Whereas, it has been reported to the Session that dancing is become a favorite amusement among the young people, and

Whereas, it is further reported that members of this church have engaged in this worldly and unchristian amusement; therefore,

Resolved, that this Session will subject to the discipline of the

church any member who shall encourage or engage in this practice, which in the estimation of this Session is calculated to demoralize and hinder, if not wholly destroy communion and fellowship with God; while at the same time it gives occasion to the world to reproach, and is a stumbling-block in the way of the ungodly.

Resolved, the Moderator be requested to read the above action from the pulpit.

One young man who had yielded for a time to worldly ways, and who heard these resolutions read, said forty years later that the action of the Session was wise and timely; that the leaders in the amusement having no thought of self-improvement were using it as a means of dissipation; and that innocent persons had participated to their own regret, and were grateful for the deliverance the church had brought them. Mr. Dickson and his elders established the custom of giving private counsel to all offenders, but if any proved to be heedless or recalcitrant they were promptly cited to appear before the Session. A few complained of this relentlessness, but the good results that finally followed completely justified the course.

The prayer circles organized at the time of the revival began to decline about 1860, one or more disappearing, and others losing their irresolute and lukewarm members. In order to preserve these means of grace, the Session on August 5, 1861, adopted the following resolution:

Resolved, that the Session hold regular monthly meetings, on the first Monday of each month for conference and prayer, and that the members of Session shall at each meeting present a report relative to the spiritual condition of the members of the church in their respective districts, especially with regard to their attendance upon the stated means of grace; viz., the preaching of the word and the sealing ordinances, the monthly concert for prayer, also the weekly prayer-meetings in the several districts; and generally, with reference to the conduct and conversation of the members of the church, the state of piety, and the means of grace employed for its revival and growth.

The Session then revived the old plan of dividing the parish into districts and assigning a district to each elder. Daniel McConnell was placed in charge of Clark's Corners and the Donaldson school district; William Thompson, the Cotton school district; Samuel Pinkerton, the Folkman school district; Hiram Watson, the Mitchell and Wilson school districts; William

Phillips, south of Water Street, New Wilmington, and east of New Castle Road; Thomas Pomeroy, north of Water Street, and McCready's school district; M. M. Dawson, the Angel and Love school districts; William M. Francis, east of the Bend Road and north of the road passing Robert Porter's home.

At a meeting two months later the report of the elders was pronounced highly satisfactory and was condensed in the following words: "The attendance on the public ordinances is good, the prayer meetings in the several districts regularly kept up, and family worship, as far as known to us, kept up in all the families of the congregation." Though no other reports were recorded, the elders continued their watchfulness, and also accompanied the pastor on special visits to each district.

Through most of his pastorate, Mr. Dickson preached occasionally in some grove, schoolhouse, or residence. But notwithstanding all this laborious pastoral care the church had to pass through a season of discouraging coldness that covered the whole period of the war. It was not a merely local condition, however, for it pervaded the entire Presbytery and the whole denomination.

The Prayer-Meeting

The regular mid-week or Wednesday evening prayer-meeting became a fixed institution after the revival of 1858. It had been customary to organize "praying societies" in connection with revival periods, but these were of variable duration, and were limited in their objects. They certainly existed in the pastorates of Satterfield, Wood, and McCready, and possibly in that of Matthews. The "Monthly Concert of Prayer for Missions and the Conversion of the World," meeting on the first Monday of each month, is said by tradition to have been organized at the home of the Reverend William Wood. It continued to exist until merged with the weekly prayer-meeting. The "Concert of Prayer for Sunday Schools" was started by the Reverend William Wood about 1830, five years after its inauguration by the American Sunday School Union. It met on the second Monday of each month, had a struggling existence, was revived a few times, and perhaps disappeared before 1850. All these meetings for prayer were held in homes or schoolhouses. Except for a few special occasions, the church was never used for this purpose until moved to New Wilmington.

The eight prayer districts organized in 1861, though requiring a costly expenditure of the pastor's time and strength, became good training schools, filling the church with competent laborers, who in later years became its pride and strength. When the Reverend J. M. Mealy became pastor, he evidently preferred a more narrowly centralized church life, and for that reason allowed the prayer districts to decline in number to two; one in New Wilmington and the other in the Folkman district, both of which continued to exist until the church was moved to its new site.

The village prayer-meeting was held for many years in the old frame schoolhouse, and until that building was replaced by a brick structure in 1868. Thereafter it was held in any available building, the last being a hall at the southwest corner of Market and Water Streets.

The Folkman district, in the southwest corner of the parish, bears the praiseworthy distinction of having preserved the longest unbroken record of prayer of all the districts. Indeed it appears to have given the church its original prayer meeting. Meetings for prayer were certainly held at the home of the Reverend William Wood soon after the beginning of his pastorate, and these were continued in the neighborhood far into the Reverend McCready's time. If any lapse of importance occurred it must have taken place between the years 1845 and 1858. The original center shifted somewhat to the south, and during these changes two or three reorganizations occurred in which later neighboring districts were partly absorbed. Monthly at first, it became weekly at an unknown date, certainly not later than 1859. Through the first half of its history it enjoyed pastoral oversight, but through the later half the pastor was only an occasional visitor, he giving his attention to the village meeting. As a source of spiritual power to the church this persistent little organization was of most precious value. Another prayer-meeting was organized on the edge of the Folkman district in 1856, by John R. Wilson, James Hutchinson, and James H. Woods after they had united with the Free Presbyterian Church; but it expired with the organization to which it belonged.



FOREIGN MISSIONARIES

The Rev. E. P. Dunlap, D.D.
J. B. Thompson, M.D.

Mrs. E. P. Dunlap
Miss Lucy Dunlap



FOREIGN MISSIONARIES

Mrs. J. M. McCauley and Miss Jessie
Wilson, M.D. (Mrs. E. T. Lawrence)

The Civil War

The whole country was full of discord at the time of the Reverend Robert Dickson's call to Neshannock. The North and South were disputing over the Constitution of the United States, and the question of slavery was stubbornly thrusting itself into this and other issues; demagogues were inflaming the minds of the people with false expectations, foolish fears, and bitter antipathies; journalists on both sides were freely indulging in misrepresentations, creating grave misunderstandings, active distrust, and sectional hatred; and reformers also were creating unrest by their irrepressible determination to rid the land of one of its most heinous sins.

Upon the election of Abraham Lincoln to the presidency of the United States, the South, feeling that its grievances had multiplied beyond endurance, prepared to act in accordance with its interpretation of the Constitution, and to withdraw from the Union. South Carolina, nearly thirty years before, had attempted on its theory of "States' Rights" to nullify an Act of Congress, and still holding the same theory, was now first to leave the Union. Other states followed in quick succession, and, of course, seized the forts, arsenals and other federal property within their bounds. The attempt of President Lincoln to recover the government property precipitated the impending conflict and the terrible War of the Rebellion followed.

At the beginning of the secession, a number of painfully bitter disputes occurred in the community around Neshannock between men of different political views, causing estrangements that were never entirely overcome. Those in the minority, though honest in their convictions, were at first dangerously rash in their utterances, but soon found it prudent to hold their opinions in unbroken silence, and even to endure taunting provocations without retaliation.

Many "Union meetings" were held within the bounds of the congregation and in the towns near by, in which members of the Neshannock Church participated. The first of these appears to have been a meeting held in New Castle on February 22, 1861, shortly after the secession of the first seven states. It was an elder of the Neshannock Church, Judge Thomas Pomeroy, who presided on this occasion. Stirring addresses were

made and strong resolutions passed in support of the Union. At another vast meeting held in the public square of the same town on the twenty-fourth of the following April, Judge Pomeroy presided again, and William M. Francis, another elder, was one of the speakers. Military meetings were the prompt successors of these public demonstrations, and drilling and marching became common in all the neighborhood centers.

In the middle of April, 1861, when President Lincoln issued his first call for volunteers for the three months' service, Lawrence County responded with two companies, and in these were men who had spent a part of their youth in Neshannock, and others whose ancestors had been members there. These companies were F and H of the 12th Regiment, led by Captains Edward O'Brien and Daniel Leasure of New Castle. The regiment was mustered into the United States service at Harrisburg, Pennsylvania, on April 25, 1861, and was sent at once to Camp Scott near York, where for one month it engaged in drill. Being impatient for service, the companies were stationed in the latter part of May along the Northern Central Railway to guard that portion of it extending from the state line to Baltimore. Though a most important service, it was extremely irksome, as no fighting occurred, and the enemy was never seen.

The regiment was mustered out at Harrisburg on August 5, 1861, and on the next day Captain Leasure received permission from the Secretary of War to recruit a special regiment of infantry for the three years' service, to be composed of descendants of Scotch Covenanters and descendants of men who had fought under Oliver Cromwell. This regiment was recruited from Lawrence, Mercer, Butler, Beaver, Westmoreland, and Washington Counties. Lawrence County furnished Companies B, E, F, H, I, and K, and Mercer County, Company G, the two groups comprising more than half the regiment. Company B contained the largest number of men from Neshannock. It was recruited during August, 1861, in the bounds of the congregation, and rendezvoused at the cross roads a mile or two west of the church. At its organization, one of the young elders of the church, Matthew Murray Dawson, was chosen captain. When recruited to twelve companies, the regiment was ordered to Washington, D. C., where it encamped on Kalorama Heights (where this history was written). At this place it was organized

as the One Hundredth Pennsylvania, though it was popularly known as the Roundhead Regiment, in allusion to the fact that some of the men were descendants of the Parliamentarians or Puritans of the English Civil War of 1642. The Royalists or Cavaliers of that conflict, who wore their hair long, applied the derisive sobriquet of "Roundheads" to the Puritans, who in accordance with their austere customs kept their hair closely cropped, revealing the burliness of their heads.

The Pennsylvania Roundheads acquitted themselves with high honor, and proved themselves worthy of the name they had chosen. Captain Daniel Leasure of the disbanded twelfth regiment became its colonel, and Matthew Dawson served as captain of Company B until his promotion, first to major, and then to lieutenant colonel.

The church was further represented in the 134th Pennsylvania. This regiment was recruited on the call of Governor Curtin in July, 1862, for nine months of service, and was drawn from Lawrence, Butler, and Beaver Counties; Companies A, B, D, H, and a part of I being from Lawrence. Scattered members of the congregation and the sons of former members drifted into five or six other regiments.

The chief interest of Neshannock, however, centered in Company B of the 100th Regiment. It was literally the child of the church, and was under the care of one of its elders. On April 7, 1862, the Session sent a special offering, in addition to the regular offering of the congregation, to the Board of Publication with instructions to forward books or appropriate literature to this company then stationed about Port Royal Entrance, South Carolina. In 1864, the pastor, Robert Dickson, obtained leave of absence, and accepted the post of chaplain secured for him by Lieutenant Colonel Dawson in the Roundhead Regiment. Thus the church was vitally interested in the war, prayed for its speedy and righteous termination, and seized with eagerness every item of news that came from the battlefields. It was not long until the dark clouds of bereavement began to gather over the church, and tears like rain fell for its noble sons who had been sacrificed on land and sea—and many wept through fear of weeping.

The bitter political differences that had manifested themselves throughout the neighborhood at the outbreak of the war sub-

sided somewhat with the increasing seriousness of events. Democrats and Republicans, forgetting past insults and threats, marched out side by side to protect the Union. They were strong men who dared to differ from each other, strong enough to be magnanimous in victory and forgiving in defeat. One man who had hoisted a Confederate flag over his premises said many years afterwards that he had "openly respected and secretly admired the determined spirit of those who ordered it down"; and one of those who had ordered it down, said that he had admired the courage that put it up.

Another of the many clashes that might be related occurred in the church, and revealed the fine metal of a preacher and of a ruling elder. The Reverend John Pinkerton, a son of the church, was occupying the pulpit, and the congregation was singing the last hymn, when a telegram arrived announcing a great Union victory. Judge Thomas Pomeroy placed the message in the hands of the minister and requested him to read it. Discovering its contents, Mr. Pinkerton turned with an air of unalterable decision and a look of reproof that more than said no. Instantly the Judge seized the telegram and read it himself. The disorder that ensued forced the minister to omit the benediction.

Thus, in all their differences through all their history the people of Neshannock have taken strong positions, expressed themselves with decision, and insisted on their views as long as tenable. Such men are full of power, and are a delight to leaders who hold the key to human idiosyncracies and perversities.

An amusing incident of the war was that of Morgan's Raid. On July 26, 1863, belated word came up from New Castle to the church that Morgan was rapidly moving northward from the neighborhood of Steubenville, Ohio, and that Neshannock was as likely as any other place to be on his line of march. Interest in the war had already become intense, but now passed to a stage of excitement. Women hastened home to hide their silver, and to prepare for flight or defense, while men of all years, both lithe and lame, provided themselves with rifles, shotguns, and revolvers; filled their pockets with provisions; marshalled themselves into companies; and went forth to meet the enemy. New Wilmington literally emptied itself of men, save Hayes Black and old Mr. Bingham. After a long march the defenders received

the news of Morgan's capture. Chagrined by the fiasco of their demonstrations they returned to their homes at once, but with a military experience that became the fountain of many a good joke for more than a generation.

The Reverend W. C. Falconer, Supply

At the request of Lieutenant Colonel Matthew M. Dawson early in 1864, Mr. Dickson accepted the chaplaincy of the Roundhead Regiment, and was mustered in on March 11 to serve for three years. But he had secured leave of absence from his church for only six months, believing that the war would soon end. At the expiration of his leave, therefore, he resigned his post (October 14) and returned to his church.

During the absence of Mr. Dickson, the church was under the pastoral care of the Reverend William C. Falconer, who preached several times in April and May, and took full charge on the eighteenth of June, after his graduation from the Western Theological Seminary. Mr. Falconer did exceptionally good work, and was long remembered for his agreeable manners and good sermons, but perhaps even better for one of his failings. It was a common practice in those days for ministers to rebuke their congregations, or even individuals, from the pulpit for mere trifles that should have gone unnoticed or have been corrected in private. Mr. Falconer, from conscientious motives, strove to excel in all good things, and did not neglect the art of rebuking. Scarcely a service passed that he did not see something needing correction. Only his evident good intentions and inexperience saved him—and they not always. On one occasion a fond and admiring mother gave her little child the freedom of the aisle, in which it pattered and prattled to the utter discomfiture of the young preacher. Pausing in his sermon he opened the Bible to Ecclesiastes 5: 1, and read very slowly and solemnly, "Keep thy feet when thou goest to the house of God." Closing the book he added, "And that means the feet of the children also."

After leaving Neshannock, Mr. Falconer accepted a call to East Palestine and Columbiana, Ohio, and in 1866 was called to Sharon, Pennsylvania. He was married on January 31, 1867, to Miss Bessie W. Dickson, daughter of the Reverend Robert Dickson.

Post-War Conditions

On his return in October, Mr. Dickson took up his work with renewed energy and larger hope. His brief experience in the army gave him a fellow feeling with the returning soldiers, gave him a broader knowledge of human nature in its unbridled manifestations, and popularized him in the eyes of the public. His sermons were said to be both more eloquent, and more tenderly sympathetic than ever before, and his audiences were larger and even more attentive. Nevertheless, very few persons were received into the church on examination, and the membership slowly declined. The Sunday-school enrollment was small, and less than one-third of these were in attendance. Though the same condition prevailed in other churches, the pastor could not quite exonerate himself, and yet did not feel that he could be justly censured by others. A prominent parishioner, however, thought otherwise, and in a subtle manner charged these failures against him. But the decline of the church was the result of civil strife, and could not have been prevented had angels been pastors.

The first clear signs of returning spiritual life were seen in the prayer-meetings late in 1865, and then in the Sunday school a few months later. By the end of 1866, there were unmistakable signs of an approaching revival, and within a few weeks it was in progress. Perhaps no other revival in this church carried with it so great a sense of relief to both pastor and people; it was like the arrival of warm and joyous spring after a long and desolate winter, and it restored the healthy fellowship and cooperation for which the spiritually minded had been praying long and earnestly.

But the new joy of the congregation soon received a severe and discouraging blow in the abrupt resignation of the pastor, who took to heart an unfriendly remark of a parishioner. So deeply was he wounded that without a moment's hesitation he resolved to leave the church as quickly as the formal bonds could be severed. In accordance with his wish, a meeting of the congregation was held on February 18, 1867, at which he asked for his release. Elder William M. Francis presented an affectionate resolution accepting the pastor's resignation, but the congregation voted vehemently against it.

Mr. Dickson had been called at a salary of eight hundred

dollars a year, but for three years the congregation had been paying him twelve hundred. They now prepared a new call, stipulating the regular salary at twelve hundred dollars, and promised the prompt payment of an arrearage that had been accumulating on his salary from January, 1864, to January, 1867, amounting to \$258.07. But Mr. Dickson remained firm, and the congregation therefore elected three commissioners, Adam Wilson, James Cotton, and John M. Crooks to attend the next meeting of Presbytery and prevent, if possible, the release of the pastor. A *pro re nata* meeting of the Presbytery was held in Pulaski on March 7, 1867, but there were two other commissioners present bearing a call for Mr. Dickson from the church at New Lisbon, Ohio. Mr. Dickson obtained his release, accepted the call, and was dismissed to the Presbytery of New Lisbon. The Reverend Absalom McCreedy was appointed to declare the Neshannock pulpit vacant on the following Sabbath.

Few pastoral dissolutions cause more true open sorrow than was manifested on the departure of Mr. Dickson. Through the whole period of the war he had been a wise counselor in times of discord, and a true comforter in times of bereavement. Through a long and painful period of religious decline he had kept the means of grace ever before the people, and had watched over erring youth with untiring solicitude—and for these things the people loved and honored him.

Mr. Dickson was peculiarly sensitive to all kinds of irregularity, disorder, apathy, and opposition. He freely sacrificed himself for the good of others and the cause of Christ, but could not sufficiently abnegate self to avoid suffering in his sacrifice. His delicate sensitiveness, though often a real cause of suffering to himself, gave him an agreeable air of dignity in the pulpit, and made him careful to cultivate beauty and order in all the services of the house of God. Many who remembered him said that his manners, his scrupulous dress, and his reverence for sacred things wrought an almost magical change about the church. This refined atmosphere, however, also increased the unseemliness of many occurrences peculiar to rural churches, making the merely commonplace to be either painful or excessively amusing. To the pastor they were chiefly painful. Dogs that had secretly followed their masters often found their way into the church, distracting the attention of both old and

young. Once, two of these animals, unconscious of all rules of propriety, began a vicious fight in one of the aisles, and rapidly worked their way towards the front of the auditorium. The minister with a grieved countenance but firm manner gave orders that the dogs be removed. He then by a few wise words kindly spoken so won the approval of his audience that for weeks afterwards many a would-be church-going dog was stoned and flogged for its temerity. The next dog that ventured into the church was quickly caught by the janitor, Samuel Hipner, who followed it up the aisle and seized it when near a front pew. The dog howled and struggled desperately, while the janitor with flushed face squeezed him against his breast and hurried to the door. Mr. Dickson was too prudent to make any comment.

Late attendance, with its many annoyances, also yielded greatly under the influence of the pastor's regular habits. One member of the church who had never been known to arrive on time, finally began to change his ways, and became the butt of many a good-natured joke.

It appears that a grieved look passing over a strong countenance was the secret of Mr. Dickson's rebuking power. His predecessors had indulged very freely in words that often betrayed unwisdom, insincerity, or anger; but he, without words, revealed in his face a wounded spirit—words might be resisted, but not wounds. His congregation soon learned to read his face, and then to heed its message. John McComb once arrived at the church at the time of the "long prayer," and being very cold he stepped quietly inside the door and leaned against it, intending to wait there until the close of the prayer. But ice had formed on the heels of his boots, and caused him to slip suddenly with a great thud to a sitting posture on the floor. He knew the danger of attempting to arise, and so sat still to the end of the prayer. Every eye then turned to see **what had** happened, but almost instantly turned back again to the face of the minister. There was that strange dark grief; but no word was spoken.

However, the good pastor had his own mishaps that hurt him all the more deeply because of his careful and precise habits. On one Sunday, being very weary after some unusual strain, he fainted and fell down behind the pulpit, greatly exciting his family and the congregation. He never wished any reference

made to the incident. Once while conducting a communion service he left the pulpit and took his usual position by the table. After announcing a hymn he sat down at his accustomed place, but without looking. For some unknown reason his chair had been removed—he fell to the floor with a painful shock. Mr. Benton Wilson saw what was about to happen, but could not overcome his distressing sensation in time to warn him. Mr. Dickson arose with a crimson face to behold solicitude on the countenances of many and amusement on the countenances of others. He said later that he did not know which of these had annoyed him more.

The Reverend Robert Dickson, D.D.

Robert Dickson, D.D., was born on May 16, 1818, near Belfast, Ireland. He received a rich inheritance of character from a long line of God-fearing ancestors, some of whom resided in Ayrshire, Scotland, until the persecution of the seventeenth century, when they removed to the Province of Ulster, Ireland. From his childhood he had careful religious training in the home of his parents, and enjoyed the loving and wise counsel of a faithful pastor, who watched over him from infancy to independent manhood. Along with Mayne Reid, a son of this pastor, he was sent to Queen's College, Belfast, where both began preparing for the ministry. The boys were of the same age, roomed together, and maintained a lifelong friendship. Mayne Reid, however, being of a somewhat restless turn, did not complete his theological course, but sailed for America to satisfy his passion for adventure. Later he became the author of numerous novels. But Robert Dickson adhered to his original intention, completed his classical and theological education; and in September, 1841 (according to the Minutes of Presbytery), was ordained by the Presbytery of Dublin to the gospel ministry.

For about three years he labored at Wexford, Ireland, after which he accepted a call to a church in the suburbs of Belfast. In 1849 he was sent to America on some special mission by his denomination, and while here became so infatuated with the new country that he resolved to return to it after completing his mission. In 1850 he came to the United States to make it his home. He brought with him testimonials of a high order from a number of the leading ministers of Ireland. Shortly after his

arrival, he obtained pastorates in Ohio where he labored until he came to Neshannock, over which he was installed on April 19, 1859, and from which he was released on March 7, 1867. The title of Doctor of Divinity was given him in 1869.

From 1867 to 1887 Dr. Dickson served churches in Ohio and Indiana, after which, on account of his wife's declining health, he removed to California. There, he organized and served the Centennial Church of Oakland; but suffering from some affection of the throat, he took the advice of a physician, and in 1891 went to the neighborhood of Santa Barbara, where he became pastor of the church at Carpenteria. This was his last charge.

Soon after beginning his work at Belfast, Mr. Dickson was married to Miss Jane Johnston, a young woman of refinement, and most attractive character. Few women have occupied a position such as hers with so much success—a true and helpful companion to her husband, a mother attuned to her seven children, and a woman of wisdom, discretion, boundless sympathy and good cheer. As known to the people of Neshannock, her memory is as fragrant as the rose. She died at the home of her eldest daughter within three weeks after arriving in California. Dr. Dickson died on Wednesday, May 8, 1895, after only a few hours of suffering. He had preached and administered the Lord's Supper on the preceding Sabbath, giving no sign of approaching illness. His body was placed by the side of that of his wife in the Mountain View Cemetery, Oakland.

CHAPTER XX

THE SEVENTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

That thou shouldst set in order the things that are wanting.—
Titus 1: 5.

AFTER releasing the Reverend Robert Dickson from Neshannock, the Presbytery appointed the Reverend W. C. Falconer and the Reverend Robert Dilworth to supply the vacant pulpit one day each before the next meeting of Presbytery. But the church sent at once to the Western Theological Seminary asking for the student who would most likely make a worthy successor to the Reverend Robert Dickson. John McCaskey Mealy, who had been licensed in April, 1866, by the Presbytery of Washington, was recommended, and the Session at once invited him to visit the church and preach. He came on two Sabbaths, March 31 and April 7, 1867. On his first visit he preached at the church in the morning and at the Cotton schoolhouse at four o'clock. The only adverse comment was on his youthful appearance. He was then in his twenty-fifth year, but seemed young to those who were thinking of his mature predecessors. On his second visit he preached at Neshannock in the morning, and in the Methodist Church in New Wilmington in the evening. The morning sermon was long remembered because of the quotation with which it closed, especially the tragic refrain, "Too late, too late, ye can not enter now."

The congregation was so completely satisfied that on the twenty-second of April it made out a unanimous call, promising him a salary of one thousand dollars a year. On the Wednesday following, permission was obtained from the Presbytery of Beaver to prosecute the call before the Presbytery of Washington. Mr. Mealy did not wait for the completion of presbyterial formalities, but began work immediately after completing his seminary course. About three months later, on September 24, 1867, at a meeting of the Presbytery held in the Neshannock Church, he presented his certificate and signified his acceptance of the call awaiting him. According to the custom of the time, he was then examined in experimental religion, ecclesiastical history, church government, theology, Greek, Hebrew, and the

physical, mental, and moral sciences. He then preached his trial sermon (I Peter 2: 24). These parts of trial being sustained, he was ordained and installed at eleven o'clock on the following day. The Reverend David X. Junkin, D.D., of New Castle presided at the installation; the Reverend J. W. Torrence, formerly pastor of the Free Church of Clarksville, preached the sermon (Ps. 137: 5, 6); the Reverend B. C. Critchlow of Beaver Falls delivered the charge to the pastor; and the Reverend R. S. Morton the charge to the people.

Just two weeks before this date, the Reverend J. R. Miller had been installed pastor of the First United Presbyterian Church of New Wilmington. Like Mr. Mealy he was an able preacher and successful pastor, and the community soon became boastful of its brilliant young ministers. Mr. Miller's stay was short, but he was soon followed by another good man, the Reverend J. M. Donaldson, who maintained the high standard set by Mr. Miller until November, 1874, when his earthly toils came to an end. There had been very little thought of rivalry between the Presbyterian and United Presbyterian Churches before these pastorates, but a few zealous observers began now to note the relative strength of the organizations. A large number of members had returned from the Second to the First Church, and nearly all the members of the disbanded Free Church came in, so that the First Church was now literally overcrowded. Unfortunately this prosperity was checked by discord, but with it disappeared the thoughts of rivalry that had been promulgated by certain former members of the Free Church.

On October 3, 1867, about one week after his installation, Mr. Mealy was married to Miss Ida C. Wilmarth of Allegheny, Pennsylvania. She was a lovable young woman, who more than met the expectations of the congregation. Mr. Mealy secured temporary lodgings with Mr. Gilbert Fisher in the village, and later moved into a house on Furnace Hill, on the New Castle Road south of New Wilmington, where he remained until a manse was provided.

In the main, the new pastor seems to have adopted the plans and methods that he found in operation, though these in time were greatly modified. As through the whole history of the congregation, one preaching service only was held at the church, but the less formal services inaugurated by Mr. Dickson were

continued in the afternoons or evenings in private homes, school-houses, and groves; the places of meeting depending largely on the weather and the season of the year. Gradually, however, this outlying work was abandoned; the pastor apparently believing that better results could be gotten by centralizing his work in the church. It was observed that while a few people rarely seen at church attended these meetings, there were others who excused themselves from the morning service because of the local afternoon meeting. The original plan was doubtless of great value for a time, and would be worth reviving for short periods, but as a permanent feature in a parish of limited area might become burdensome and ineffective.

Mr. Mealy's work began in the warmth and zeal of a revival which had extended sufficiently beyond the former pastorate to put him in full sympathy with the needs of those who had lately professed their faith in Christ. Fluent in speech, buoyant in disposition, and confident in action, he rapidly made a way for himself into the hearts of his people, and ministered with great profit to all classes. On the other hand, the revived spiritual condition of the congregation contributed much to the success of the pastor. The bitter animosities and troublesome distractions arising from civil strife had subsided, and the people, after a protracted season of slumber, had awaked eager for activity, and hungry for the Bread of Life. It was a condition that inspired enthusiasm, and the young pastor responded splendidly.

Mr. Mealy was wise also in his attitude towards the local college. He was graduated from Washington College in 1864, and, still retaining the student spirit, made himself easily accessible and often helpful to the students who visited his church. Indeed, through his entire pastorate he displayed an unflinching interest in those who were ambitious for an education. He knew well the value of the college to the community and fostered in his church an appreciative interest in it. The church furnished pupils for the college, and the college in turn brought members to the church.

Though so much was favorable to the new pastorate, Mr. Mealy nevertheless had to face a number of strongly entrenched prejudices, and to encounter several dominating wills. It was well known that if he should show himself in the least

obsequious in the presence of certain strong leaders that his career would be short and full of misery. His movements, therefore, were observed with keen interest until by one positive and decisive stroke he cleared his whole field of opposition. If he was not conscious of what he did, certainly his observers saw what had happened, and were pleased. His method, however, required in him the very characteristics that he had to oppose, and, therefore, would soon have proved fatal to him had he been less strong. Strong men in a congregation are a trial to weak pastors, a perplexity to strong ones, but a joy to those who are stronger.

The church was now on the upward grade in more particulars than it had ever been. The community was extraordinarily rich in young people, and the Sunday school grew at an astonishing rate, reaching the peak of its climax in 1876 with 463 members; the attendance on public worship equaled that of Mr. Dickson's pastorate, and finally surpassed it; the benevolences of the church entered upon a rapid increase; and every department of church activity showed remarkable vitality. It was an unusually favorable opportunity for a young minister, and Mr. Mealy showed himself to be the right man for the place.

The Manse

One of the first advances of a temporal character made by the congregation in this pastorate was the purchase of a manse. On September 11, 1861, it was noted by the Presbytery that no church within its bounds had provided a parsonage, whereupon a set of resolutions were passed, declaring that the time had now come when parsonages were a necessity, and advising the churches to procure them as speedily as possible. It was stated that it had been the custom of pastors to buy or build homes for themselves, and that this had become a cause of many humiliating debts; that but few houses were suited to ministers' families, as they contained no provision for private studies; and that the people would be better served if their pastors were better housed. So little was accomplished by this first effort that the Presbytery in December, 1869, prepared a lengthy statement on the same subject and distributed fifteen hundred copies of it in the churches.

Meanwhile, an organization styling itself "The Neshannock Parsonage Association" had purchased a house and six or seven

acres of land on Furnace Hill with the intention of turning it over to the church when terms could be arranged. This house was leased to Mr. Mealy, but was unsatisfactory in both arrangement and location. On December 9, 1868, the Association sold the property to Robert Reed for sixteen hundred dollars, full possession to be given in the following April. On January 6, 1869, the congregation decided to pay Mr. Mealy enough above his salary to meet his rent for that year. At another meeting on the twenty-fifth of February, it appointed a committee to purchase a parsonage and to secure subscriptions for that purpose. One-half of each subscription was to be payable on or before the following April, and one-half on or before April, 1870. Within a few days the committee secured eighteen hundred dollars, and on March thirteenth was instructed to buy the John R. Hunter property in New Wilmington; a beautiful site, fronting against the north side of the college campus. The price was twenty-two hundred dollars, and the articles of agreement were drawn up on March 15, 1869. The original subscriptions were not sufficient to cover the cost, and the debt incurred was not fully paid until some time in 1874. The subscriptions to the pastor's salary, however, overran the required amount, and this surplus was used in 1872 for repairs, and in 1873 on the parsonage debt. The remaining obligation was met by subscription a year later.

Mr. Mealy took possession of the manse in April, 1869, and occupied it continuously for nearly thirty years. The house was a frame structure, approximately thirty-nine feet by twenty-nine, and two stories in height. It contained eight rooms besides halls and a storage room. The building underwent small repairs several times, and was painted and newly roofed. In 1901 it was wired for electric light.

On August 11, 1901, the congregation authorized the sale of the old manse for sixteen hundred dollars. The sale was made soon after, and immediate steps were taken to secure a more suitable building. In October, 1902, the trustees purchased an attractive house and lot adjoining the east side of the church grounds, for which they paid thirty-four hundred dollars. The church and manse then stood side by side on ample and well-kept grounds, the pride of the congregation and of the community as well.

The mood of a congregation, like that of a civil legislative body, sometimes leads it to indulge in very puerile deliberations and even to pass very amusing resolutions. In 1878 the congregation passed a resolution requiring the pastor to keep the parsonage in repair at his own expense as long as he occupied it. Two years later it began to dawn on everybody what consequences might attend such an unqualified demand, and the action was forthwith rescinded. In 1891, taking advantage of some remark made by the pastor, the congregation attempted to find its way out of certain financial difficulties by proposing to sell the parsonage to him. If the underlying facts of all such resolutions were made clear in the records, they might be less amusing.

The pastor's salary was fixed by the call at one thousand dollars, and was never changed. At no time was the congregation under obligation to pay more than that amount, and yet it did provide a free manse, and for almost the whole pastorate added annually from one hundred dollars to five hundred to the salary, totaling over eight thousand dollars for the period of the pastorate.

Mr. Mealy's reputation as a preacher soon began to attract the attention of other churches, some of which prepared formal calls for him. Sharon sought his services in 1870, and New Brighton in 1875, but both calls were declined. Other calls may have been made, and some certainly would have been if any encouragement had been offered. Neshannock, however, was a very desirable field. Its membership was strong numerically, morally, and intellectually; the community welcomed high ideals and was willing to make progress; the college offered educational advantages, and was itself a field of pastoral opportunity; the price of food was reasonable; and the expense of dress, moderate. It is not surprising therefore that this church had no difficulty in retaining its pastor; though for additional safety it occasionally supplemented his salary.

A Bereavement

In the midst of his success as pastor and preacher, Mr. Mealy passed through one of the greatest trials of his life. In the flushed cheek of his faithful wife he saw the approach of an insidious disease; and later, in an agony of heart known only to

those who have felt it, yielded to the thought that the disease was fatal. Mrs. Mealy died of pulmonary consumption on the eighth day of February, 1874, at the age of twenty-nine years. In her short life she had endeared herself to multitudes. Her funeral is said to have been the largest ever held in the community up to that time. Mr. Mealy and his three little children were now the objects of measureless sympathy, the echoes of which were plainly audible for twenty-five years. Mrs. Mealy's older sister, Miss Helen, who had been with her, remained in the manse to minister to the little ones.

After a long delay, too long, perhaps—for any minister increases his efficiency who knows how to avail himself of the assistance of a good wife—Mr. Mealy reconstituted his household, and in January, 1879, was united in marriage with Miss Augusta Pomeroy, daughter of Judge Thomas Pomeroy, and a member of the Neshannock Church. It is well known that a pastor's wife has a doubly difficult task if she has been chosen from the congregation over which her husband presides. But Mrs. Mealy was well fitted by inheritance and training for her new position, and the congregation showed its appreciation of her by bestowing on her the honor that might have been less wisely given to a stranger.

The Volant Presbyterian Church

The territorial limits of the Neshannock Church suffered a long series of abridgements and denominational overlappings that continued even into Mr. Mealy's time. Moorfield separated in 1801, Unity in 1832, West Middlesex and Pulaski in 1837, Rich Hill in 1840, Leesburg in 1856, and finally Volant in 1891. In 1879, the somewhat isolated neighborhood at Indian Run in the northeast corner of Wilmington Township, Mercer County, began agitating the question of organizing a Presbyterian church. Indian Run was perhaps a mile from White Chapel, a noted center in former years of strong religious and political dissidents, and this fact had much to do with the desire for the new church, and also with the refusal of Presbytery to grant its organization. Forty persons representing the churches of Neshannock, Mercer and Leesburg signed a petition praying Presbytery to organize them into a church. This petition was presented on April 20, 1880, by Robert McLean and

Mr. Munnel, who supplemented it with earnest appeals. As there was strong opposition to locating a church at that place, the Presbytery appointed a committee to visit the field and to report at the next meeting. The report of this committee was unfavorable, and the Presbytery with a few conciliatory statements declined to grant the petition. Eleven years later Volant was organized at a point even somewhat nearer to Neshannock, and thus satisfied in part the original petitioners.

Notwithstanding this constant geographical curtailment of the parish, Neshannock was able through the increasing density of the population to more than hold its own for many years, but after 1888 a number of causes combined to decrease its enrollment. Farm subdivision had reached its limit, families were smaller, the Amish people were crowding out the original inhabitants, and the church persisted in remaining rural. Though about eight hundred persons had been received into the church in Dr. Mealy's pastorate, the membership was smaller when he left it than when he came to it.

Ushers

Neshannock, as a rural church in which each family had its pew, rarely needed the assistance of ushers; but after the revival of 1877, the occasional embarrassing effort of someone to find a vacant seat led several men to give voluntary aid when anyone was seen to be in doubt about where to go. Finally in 1879, Mr. R. P. Pomeroy gave notice that he would propose an amendment to the Constitution to provide for the annual election of ushers. Favorable action was taken on January 7, 1881, and on the same day Thomas Pomeroy and S. W. Salisbury were elected to the new office. This amendment, however, was not added to the Constitution in writing, but the action was recognized in the fourth section of the By-Laws drawn up in 1885. New elections of two ushers were made each year during the occupancy of the frame church, one for each aisle. Four were required for the new brick building, but after 1904 the number was increased to six, and for a time to eight.

The Charter

The church was nearly a century old before it applied for its charter. On January 4, 1884, the congregation instructed the trustees to have the church incorporated, designating its corpo-

rate name as "Neshannock Presbyterian Church of Lawrence County." This name being somewhat indefinite in its territorial reference was changed on the ninth of the following February to read "Neshannock Presbyterian Church of Wilmington Township, Lawrence County, Pennsylvania." The incorporation papers will be of interest to persons not familiar with such things. They are as follows:

Whereas, certain persons about A. D. 1800, formed a congregation known as Neshannock, in Mercer County, now in Wilmington Township, Lawrence County, State of Pennsylvania, and which has been kept in existence by them, their associates, and successors, or some of them continuously to the present time and is in existence now, and those persons now forming said Neshannock congregation desire to be duly incorporated.

Therefore, Be it known, that the subscribers with their associates forming said Neshannock Congregation, in Wilmington Township, Lawrence County, State of Pennsylvania, for the purpose of continuing worshipping Almighty God according to the faith, doctrine, discipline, and usages of the Presbyterian Church, and being desirous of becoming incorporated agreeably to the provisions of Act of the General Assembly of the Commonwealth of Pennsylvania entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April, Anno Domini, one thousand eight hundred and seventy-four, do hereby declare, set forth, and certify that the following are the purposes, objects, articles, and conditions of their said Association, for and upon which they desire to be incorporated:

First, The name of the congregation shall be Neshannock Congregation.

Second, The said corporation is formed for the purpose of the worship of Almighty God according to the faith, doctrine, discipline, and usages of the Presbyterian Church of North America.

Third, The location of the said corporation and place where its business is to be transacted, is in Wilmington Township, Lawrence County, State of Pennsylvania.

Fourth, The corporation is to have perpetual existence.

Fifth, The names and residences of the subscribers are as follows:

John B. Haley,	New	Wilmington,	Pa.
Andrew Marquis,	"	"	"
J. M. C. Anderson,	"	"	"
Hugh Wilson,	"	"	"
J. M. Thompson,	"	"	"

S. R. Pettitt,	New Wilmington, Pa.
W. H. Black,	" " "
G. N. Mealy,	" " "
Calvin Pomeroy,	" " "
R. P. Pomeroy,	" " "
Thomas B. Porter,	" " "
Adam Wilson,	" " "
S. C. Ferver,	Pulaski, Pa.
William Cotton,	" "
Daniel Thompson,	" "
Henderson Thompson,	" "
Joseph Van Orsdell,	" "
James Johnston,	New Wilmington, Pa.
Lyle Mercer,	" " "
Samuel H. Winger,	" " "
J. W. Wilson,	Neshannock Falls, Pa.
James T. Johnston,	New Wilmington, Pa.
Wilson Johnston,	" " "
James Farrell,	" " "
Isaac M. Phillips,	" " "
John Elliott,	" " "
John Kooser,	" " "
L. C. Dawson,	" " "
R. C. Dawson,	" " "
Benton R. Wilson,	" " "
Morrison W. Lewis,	" " "
Zackariah Donaldson,	" " "
Wm. R. Farrell,	" " "
Wm. S. Wilson,	" " "
Samuel W. Salisbury,	" " "
John C. Bell,	West Middlesex, Pa.
J. W. Fulkman,	Pulaski, Pa.
Samuel Harris,	" "
Justus Porter,	New Wilmington, Pa.
James L. Crooks,	Pulaski, Pa.
William Crooks,	" "
E. W. Byers,	West Middlesex, Pa.
John Mercer,	New Wilmington, Pa.
Robert Porter,	" " "
James Cotton,	Pulaski, Pa.
William Pettitt,	New Wilmington, Pa.
Josiah Wilson,	Neshannock Falls, Pa.
William Phillips,	New Wilmington, Pa.
John Elliott, Jr.,	" " "
Robert Dick,	" " "
John Riblett,	West Middlesex, Pa.
John W. Byers,	" " "

Elders: William Phillips, Calvin Dawson, John Bell, John Elliott, Zachariah Donaldson.

Deacons: D. B. Moore, Adam Wilson, James Cotton, Benton Wilson, Andrew Marquis, R. P. Pomeroy.

The corporation has no capital stock. The members thereof shall be composed of the subscribers and their associates and of such other persons as may from time to time be admitted by vote or otherwise in such manner and upon such requirements as may be prescribed by the By-Laws. The said corporation shall nevertheless have power to exclude, expel, or suspend members for such just and legal causes, and in such legal manner, as may be ordained and directed by the By-Laws.

Sixth, The oversight and management of the said corporation shall be vested in the following officers, to wit: A President, Treasurer, Secretary, and three trustees, and such other officers as may, under the By-Laws, be trustees ex-officio. The said President, Treasurer, Secretary, and Trustees shall be elected annually by the adult members of the corporation, from among the adult members of the same, on the first Friday of January at the house of worship of said corporation, and at such hour as may be designated by the By-Laws. The said Treasurer, Secretary, and Trustees shall hold their office until the first Friday of January in the succeeding year, and until their successors are legally elected, subject, nevertheless, to the power of a motion of any officer from the said office by the said corporation for legal cause and upon such proper and legal notice and hearing as may be provided by the By-Laws. The names and residences of those chosen Treasurer, Secretary, and Trustees for the first year and who shall hold office until the next annual election of officers are: Adam Wilson, Chairman; David B. Moore, Thomas Porter, John Riblet, Trustees; Jacob Criss, Treasurer, and Isaac Phillips, Secretary, all of New Wilmington (P. O.), Lawrence County, Pennsylvania. The corporation shall have power to hold, purchase, and transfer real and personal property as its purpose may require, not exceeding the amount limited by law, and all the property thereof shall be taken and held to inure subject to the control and disposition of the lay members of this corporation.

Seventh, The Constitution and By-Laws of this Corporation shall be deemed and taken to be its law, subordinate to the statute aforesaid, this charter, the Constitution and the laws of the Commonwealth of Pennsylvania, and the Constitution of the United States. They shall be altered and amended as provided for by one of the by-laws themselves, and shall prescribe the powers and functions of the Trustees herein mentioned, and those to be thereafter elected, the times and place of meeting of the Trustees, and of this corporation both for business and relig-

ious purposes, the number of members who shall constitute a quorum at the meetings of this corporation and of the Trustees, the qualification and manner of electing members, the manner of selecting officers, and the powers and duties of such officials, and all other concerns and internal management of the said corporation.

Witness our hands and seals this 21st day of February, Anno Domini One Thousand Eight Hundred and Eighty-four:

H. W. McKEAN	(Seal)	G. N. MEALY	(Seal)
R. P. POMEROY	(Seal)	THOMAS B. PORTER	(Seal)
D. B. MOORE	(Seal)	JOHN H. HALEY	(Seal)
HARRY W. McKEAN	(Seal)		

STATE OF PENNSYLVANIA }
COUNTY OF LAWRENCE } s.s.

Before me the Subscriber, Recorder of Deeds of the County of Lawrence and State of Pennsylvania, personally appeared David B. Moore, R. P. Pomeroy, H. W. McKean, and Harry McKean, three of the subscribers to the above and foregoing certificate of incorporation of Neshannock Congregation, and in due form of law acknowledged the same to be their act and deed, and desired the same to be recorded.

Witness my hand and official seal this 21st day of February, Anno Domini One Thousand Eight Hundred and Eighty-four.

[SEAL]

W. F. LEATHERS,
Recorder.

LAWRENCE COUNTY, s.s.:

NOTICE OF APPLICATION FOR CHARTER

Public notice is hereby given that the undersigned and their associates will on Thursday, February 21st, 1884, at 2 o'clock P. M., apply to one of the Law Judges of Lawrence County for a Charter of Incorporation of the Neshannock Presbyterian Church of Wilmington Township, Lawrence County, Pa., the object of said incorporation being the support of the worship of God according to the faith, doctrines, discipline, and usages of the Presbyterian Church of America.

New Wilmington, Pa.,
Feb. 1st, 1884.

D. B. MOORE
JOHN RIBLET
THOMAS PORTER

David B. Moore, being duly sworn, deposeth and says that the above advertisement has been published for three weeks in

the "New Wilmington Globe" and the "New Castle Courant," two newspapers of general circulation printed in the County of Lawrence aforesaid, and further that three of the subscribers to the said charter hereunto presented, to wit: H. W. McKean, R. P. Pomeroy, G. N. Mealy, Harry W. McKean, are citizens of the Commonwealth of Pennsylvania.

D. B. MOORE.

Sworn and subscribed before me
this 29th day of Feb., A. D. 1884.

D. F. MCCREADY, *J.P.*

.....

And now this 21st day of February, A. D. 1884, the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of said County, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly in such cases made and provided, I certify that I have examined and perused the said writing, and have found the same to be in proper form, and within the purpose named in the first class, specified in Section 2 of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved April 29, A. D. 1874, and its supplements, and the same appearing to be lawful and not injurious to the community, I do hereby, on motion of A. Hazen, Esq., on behalf of the petitioners, order and direct that the said Charter of the Neshannock Congregation aforesaid be, and the same is hereby approved, and that upon the recording of the same and of this order, the subscribers thereto and their associates shall be a corporation by the name of Neshannock Congregation for the purposes and upon the terms therein stated.

E. MCJUNKIN, *Pres. Judge 17th Dist., Pa.*

COMMONWEALTH OF PENNSYLVANIA }
COUNTY OF LAWRENCE } s.s.

Recorded on this 6th day of March, A. D. 1884, in the Recorder's office of said Co., in Agreement Book, Vol. V, page 259. Certified under my hand and the seal of said office the day and year aforesaid.

W. F. LEATHERS, *Recorder.* [Seal]

The Constitution

Many of the early churches drew up for their government sets of rules known as constitutions. The oldest document of this kind known to have existed in Neshannock was prepared by the Rev. William Wood in 1819, and is as follows:

THE CONSTITUTION OF THE NISHANOCK CONGREGATION

We the people of Nishanock Congregation anxious to provide for comfortable attendance on divine ordinances, and also to provide for the regular payment of our minister do ordain the following Constitution:

Section First. The civil government of the congregation shall be in the people, but no business of a congregational nature shall be done without public notice first given, except at the annual meetings, which shall be on the fourth Wednesday of January.

Section Second. The executive powers shall be vested in the treasurer, three trustees, and three auditors, who shall exercise the powers, and be chosen in the manner hereinafter mentioned.

Section Third. The treasurer and other officers shall be chosen immediately after the adoption of this constitution, the treasurer to continue in office one year. The highest in votes of the trustees and the highest in votes of the auditors to continue for three years, the next highest for two years, and the lowest, one year; and, if no majority happen, then prefer the senior. A trustee and an auditor to be chosen at each annual meeting to continue in office three years, the old officers to continue in office until their successors are chosen.

Section Fourth. The treasurer shall receive and pay out all money due from the congregation to their minister and shall give his obligation to him immediately after his appointment for the amount of his salary payable on the 15th day of January next after it becomes due from the congregation. He shall be trustee of the seats in the meeting-house, not letting more families than two in a seat until all the seats are taken, for which purpose he have a plan of the meeting-house in which the seats are all numbered, and the assessment fixed by the congregation. He shall open a subscription paper or book at the expense of the congregation, with at least two pages for every seat in the meeting-house. On the left-hand page shall be written an obligation payable on the 31st of December annually to the treasurer for every sitter in the seat, which shall mention the number of the seat and the sum the person taking it, or any part of it, hath agreed to pay annually so long as he continues to occupy said seat, and on the right hand shall all credits be entered. And it shall be the duty of the treasurer to meet with the congregation at the meeting-house the 10th of January annually to receive their subscriptions, of which he shall give notice by advertisement at least two weeks previous to the meeting.

Section Fifth. It shall be the duty of the trustees to have the care of the meeting-house and the burying ground, and to make such repairs and improvements as the congregation may from time to time direct, for which purpose they may lay a tax on the seats, agreeable to the share each sitter may possess, and collect

the money; to agree with and pay workmen for all work the congregation may agree to have done.

Section Sixth. The auditors shall settle all accounts in which the congregation is concerned, and shall report to the congregation at their annual meeting the true state of their debts and credits. The auditors shall be competent to hear and decide all applications for exonerations, but no application of this kind shall be received unless made at or before six months after the money in question has become due. And in all cases where it appears that the treasurer and trustees have done their duty, and sustained loss from failure of payments to them, the congregation shall keep them indemnified.

Section Seventh. The officers chosen at the time of the adoption of this constitution, and all those chosen to fill vacancies shall remain in office only until the next annual meeting, or subject to the regulations of Section Third, as the case may be.

Section Eighth. When constitutional previous notice has been given of an intended meeting of the congregation, the members present at the hour appointed shall be a quorum to do business; but no decision of theirs shall be esteemed legal, passed at a later period than one hour before the sun sets.

Unanimously approved and adopted this first day of February in the year of our Lord one thousand eight hundred and nineteen.

WILLIAM WOOD, *Chairman*.

The hour of meeting, under this constitution, was one o'clock in the afternoon. The day seems to have been changed more than once; certainly the first Friday of January was chosen in 1830. With the exception of the sunset restriction, which was removed at an unknown date, this constitution remained in force until 1840.

On the fourth of January, 1839, a committee consisting of William McMillan, Thomas Pomeroy, and Malcom McComb was appointed to draft a new constitution, and to present it for consideration at the next congregational meeting. The final report of the committee was made at the annual meeting, January 3, 1840. The congregation made a few changes in the proposed constitution and then adopted it as follows:

CONSTITUTION OF NESHANOCK

Whereas we the members of Neshanock Congregation to provide for their regular attendance on divine ordinances and the more certain and regular payment of their minister, Therefore, that these objects may be obtained do ordain and establish the following Constitution:

Article First. The style or title of this congregation shall be the Presbyterian Church of Neshanock, in connection with the orthodox General Assembly.

Article Second. The power of making by-laws and assessments and appropriations of money shall be in the members of this association.

Article Third. The annual meetings of the society shall be on the first Friday of January at their usual place of public worship.

Article Fourth. The officers of this society shall consist of one president, vice-president, and secretary, one treasurer, three trustees, and three auditors, who shall continue in office for one year, or until others are chosen in their stead, who shall be elected by ballot at the annual meeting, or any other method the society may agree upon at the time.

Article Fifth. No special meetings for consulting about the temporal interests of this society shall take place unless notice thereof is given by advertisement set up in six of the most public places in the congregation, or notice from the pulpit stating the time place and objects of the meeting at least two weeks before such meeting.

Article Sixth. The president shall preside at all meetings of the society, in his absence, the vice-president, and in case neither is present the members present shall choose a president pro tem.; and the same in case the secretary is absent.

Article Seventh. The treasurer shall secure and pay over to the minister all moneys due to him from the society. He shall have power to regulate the occupancy of the seats in the meeting-house, not permitting more than two families to occupy one seat, unless by consent of the trustees or the By-Laws of the society.

Article Eighth. The trustees shall furnish the treasurer a plan of the meeting-house on which the seats are numbered and the assessment fixed by the society, or a special committee chosen by the society for that purpose. And when any person makes choice of a seat he shall give his note to the treasurer for his proportion of the assessment thereon so long as he continues to occupy the same.

Article Ninth. The trustees shall have the care of the meeting-house, graveyard, and land belonging thereto, and shall make such repairs and improvements, and take such measures for defraying the expense thereof as the society may direct.

Article Tenth. The auditors shall settle all the accounts in which the congregation is concerned, and shall report at each annual meeting, or any other legal meeting of the society, when called upon, the true state of all the funds of said society.

Article Eleventh. When legal notice has been given of an

intended meeting of the society the members present shall be a quorum to do business, and the consent of a majority of the members present shall be necessary to carry any measure.

Article Twelfth. The secretary shall provide a book in which he shall enter the minutes of all proceedings and by-laws of the society.

Article Thirteenth. This society shall be governed by the rules adopted by the General Assembly of 1821.

Article Fourteenth. This Constitution may be altered or amended by two thirds of the members present at any annual meeting, provided, said proposed alterations or amendments be committed to writing and read in the congregation one year before the meeting, or at the annual meeting previous.

Adopted January 3, 1840.

Attest, MALCOM McCOMB, *Sect.*

Notice was given at the annual meeting on January 5, 1849, that a new article providing for a semiannual meeting would be presented for consideration in January, 1850. When the time came, a committee consisting of William M. Francis, Isaac Donaldson, and D. B. Moore was appointed to draft an article providing for the additional meeting, and making it the time for electing the sexton. Nothing further was done, however, and the old constitution stood unchanged, being called for and read in many meetings. It was a crude instrument, but served its purpose well; and those who saw its defects most clearly were the least inclined to correct them.

In 1862, 1863, and 1864, semiannual meetings were held, but business being light they were afterwards abandoned. At the annual meeting of January 5, 1877, the eighth article of the constitution was suspended for the year in order to raise the pastor's salary by subscription. This was repeated in 1878 and 1879; but in 1880 the congregation returned to the plan of pew assessments, which was followed until 1886. In 1879, R. P. Pomeroy proposed an amendment to the constitution providing for the office of usher. Favorable action was taken on January 7, 1881.

By-Laws

Finally, it was found necessary in connection with the incorporation of the congregation to prepare a new set of rules; and accordingly, on February 9, 1884, a committee composed of R. P. Pomeroy, William Fulkman, David Kerr, J. K. Minick,

and I. M. Phillips was appointed to draw up a set of by-laws. The report of the committee was adopted on January 2, 1885, with the change of only one word—the word “assessment” in article fifteen was substituted for “subscription.” But in January of the very next year, and regularly thereafter, section fifteen was suspended so that money could be secured by voluntary subscriptions. Thus ended a long and sharp contest over an old and honored method of securing funds.

The By-Laws as adopted on January 2, 1885, are as follows:

1. All meetings of the Corporation for the transaction of business shall be held in their house of worship.
2. The annual meetings of the Corporation shall be held on the first Friday of each and every year at the hour of eleven o'clock, A. M., notice thereof to be given from the pulpit two successive Sabbaths immediately preceding.
3. Special meetings of the Corporation may be called by the President when by him deemed necessary, notice to be given same as for annual meetings, with object of special meeting added; and no business to be transacted at such meeting other than that named in the call and notice.
4. The officers of the Corporation shall be a President, Secretary, Treasurer, six trustees; the President, Secretary, and Treasurer to constitute three members of the Board of Trustees, ex-officio; three Auditors, and two Ushers—all said officers to be elected annually as provided in Article 6 of incorporation, and to hold their office for one year, or until their successors are elected.
5. It shall be the duty of the President to preside at all meetings of the congregation for business, to maintain order, and direct the general business affairs of the meetings, call all special meetings, act as Judge of Elections, and perform such other duties as usually pertain to the office.
6. The Secretary shall keep an accurate record of the proceedings of all meetings, and enter the same in a book provided by the Trustees and kept for that purpose.
7. It shall be the duty of the Treasurer to collect all sums put into his hands by the Trustees for collection, pay the pastor's salary, and contingent expenses of the congregation out of the same as they become due, and present his book to the Auditors at the end of the year.
8. The Board of Trustees shall have control of the business affairs of the congregation. They shall provide a book for the Treasurer, with the names of all members of the Corporation, with the amount of their subscription or assessment (as the case may be), opposite the names. If the pastor's salary is raised by subscription they (the Trustees) are to solicit the

subscriptions; if by assessment, they to make the levy. They shall keep a correct record of all their official business transactions, and present the same to the annual meeting of the Corporation each year. Their books shall also be open for inspection by the members of the Corporation at all times.

9. The Auditors shall examine and audit all the accounts of the Treasurer, and present a written report thereof to the congregation at each annual meeting.

10. It shall be the duty of the Ushers to see that strangers are provided with comfortable sitting during divine service when they may see fit to attend our church.

11. All election of officers shall be by ballot, the person (or persons, if there is more than one to elect) having the highest number of votes to be declared duly elected, a plurality vote being sufficient to elect.

12. The vote on all questions except the election of officers shall be taken viva voce, or by rising vote, at the option of the President.

13. Any person who pays not less than two dollars per year to the support of the gospel in Neshannock Church, and has squared his or her account with the Treasurer and Trustees within one year shall be considered a member of the Corporation, and entitled to vote on all questions coming before its meetings.

14. Any member of the Corporation in arrears for his stipends for one year or over shall by the Treasurer be reported to the Session, who, if such delinquent be found unable to pay, may exonerate the same.

15. The funds necessary to defray the expenses of the congregation, such as pastor's salary, sexton's fees, etc., shall be raised by assessment on pews.

16. The members present on the day of annual meeting shall be sufficient to constitute a quorum, but less than twenty members shall not be sufficient to constitute a quorum at any special meeting.

17. These By-Laws shall not be altered or amended without a two-thirds vote of the members present, written notice of the proposed change having been given one year before, or at the last annual meeting previous. They or any part of them may, however, be suspended for the time being by a two-thirds vote of the members present without notice.

Section fourteen was amended on January 1, 1904, to read as follows:

Any member of the congregation in arrears for his or her stipends for a period of thirty days after the expiration of the year shall by the Treasurer be reported to the Session, who, if such delinquent be unable to pay, may exonerate the same.

Section four provided for two ushers, a number at one time satisfactory in the frame church, but insufficient later.

The Young People's Societies

The young women of the Neshannock Church always took more or less part in the meetings of the older women until October 4, 1885, when the "Young Ladies' Mission Circle" was organized. The Circle began with about twenty-five members and increased to about thirty-four. A brief constitution was drawn up in which the object of the society was stated as follows: "To cultivate and cherish among its members and in the church the missionary spirit; to aid in the collection of funds, and to cooperate with the church, especially in its missionary work."

Meetings were held at first on the Saturday before each communion, but later on the first Saturday of each month. Contributions were made first to Home Missions, and a little later to Foreign Missions, also to work among the Freedmen. In December, 1886, they spent nearly fifteen dollars for dishes, and in January, 1888, gave more than eighteen dollars to the trustees to assist in paying for chandeliers purchased a few months earlier.

In the fall of 1888, the society, observing that its growth had ceased, invited the Mission Band, an organization of about the same age, but composed of young girls, to unite with it. The invitation was accepted and the combined societies adopted the name, "Young Ladies' Missionary Society." Their first meeting was held in January, 1889, with thirty-eight members enrolled. For more than three years the attendance was remarkably good, the programs attractive, and the contributions liberal.

On July 17, 1892, the society invited the young men of the congregation to unite with it. This invitation also was accepted, and the society again changed its name, this time to "Young People's Missionary Society." A new period of prosperity now began, and the roll of members increased to about sixty-five. After three years of most praiseworthy activity, the society began to diminish in numbers, and early in 1896 the membership had fallen to forty-nine. Later it began to revive, and in September, 1899, had exactly sixty-five members, twenty-five of whom were young men. In the first fifteen years of its

history the society enrolled one hundred seventy members, fifty-one of whom were young men.

The original society held its meetings first at the church, and later in the homes of its members. The combined societies met usually in the prayer-meeting room in New Wilmington, but sometimes in the church and occasionally in homes of the members.

According to the constitution, meetings should have been held after the preparatory services on Saturday before each communion, but some meetings were held on Sundays, and a few on other days. Beginning with January, 1889, monthly meetings were held, and the first Saturday was chosen as the day. This order varied occasionally to the second Saturday, and also to Sunday. Finally beginning with May, 1893, all meetings were held on Sunday. The hours varied from half-past one to five until December, 1895, when it was decided that all meetings should be held in the evening on the last Sabbath of each month. The hours then varied from seven to half-past eight.

In 1888 the young people of the church, in the neighborhood of New Wilmington, organized a Wednesday evening prayer-meeting composed partly of the Missionary Society. In course of time a movement was started to reorganize as a Young People's Society of Christian Endeavor, but Doctor Mealy did not permit the change to be made. About 1895 the young people changed the time of their meetings to Sunday evening, and gave the third Sunday of each month to the Missionary Society, the members of which were members of the Young People's Prayer-meeting or "Young People's Society," as it was popularly called. Finally in 1901, the Young People's Society affiliated itself with the Christian Endeavor Society by adopting a modified form of the pledge of that organization.

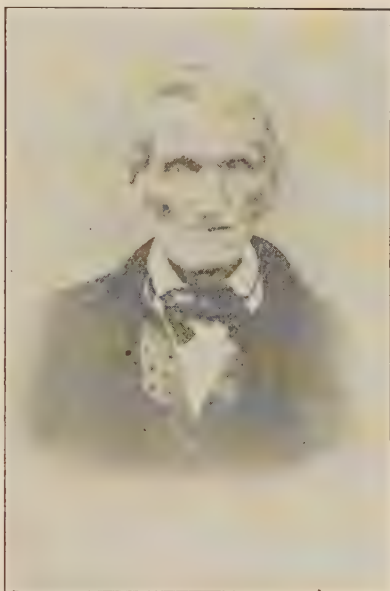
While the Missionary Society reaped a rich reward in the spiritual development of its members, it also made a remarkable record in the number of consecrated men and women it sent out as ministers, missionaries, and teachers in mission schools—about twenty in the first sixteen years of its history.

The Aid Society

For many years the Woman's Missionary Society rendered occasional service in the church that more appropriately belonged

to some other organization. About 1890, therefore, upon the suggestion of Mrs. Alexander Phillips, an aid society was organized for the purpose of earning money for the use of the church, and for performing any appropriate secular service for the good of the congregation. The name adopted was the "Ladies' Aid Society," but in common use the name was soon shortened to "Aid Society." If minutes of its meetings were kept, none could be found in 1900.

In June, 1891, the society gave a remarkably successful dinner on the college commencement day that established its reputation and inspired its members with self-confidence and the enthusiasm of service. Its initial success, however, led it into the error of burdening itself with weekly meetings at least during 1892 and 1893. Later its meetings were held in accordance with the needs that presented themselves. A large portion of its first earnings were turned over to the trustees.



RULING ELDERS

Thomas B. Porter
John R. Wilson

Robert M. Porter
Luke Irwin



THE GROVE IN 1900

Looking northeast—after the disappearance of the original trees
(Page 255)

CHAPTER XXI

THE SEVENTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT—*Continuation*

The place where men ought to worship.—John 4: 20.

NEARLY all of the original churches of northwestern Pennsylvania were at first rural. A few of these became village centers, but others had to move to the villages that sprang up near them at some later period. In most cases the change of site caused serious dissatisfaction, and in some, bitter quarrels. The Mount Pleasant Presbyterian Church had to make two efforts before reaching the village of Darlington, and the Associate Presbyterian Church (First United Presbyterian) in 1833 had to appeal to the Presbytery of Ohio for advice before it could carry its membership into New Wilmington.

The first discussions about a change of site for Neshannock occurred in the pastorate of the Reverend William Wood soon after New Wilmington had been laid out, or not later than 1832. Tradition says that the pastor did not favor a change. Whatever thoughts anybody had on the subject at that time were dissipated by the action of the Associate Presbyterians in 1833. Again, as early as 1850, there were families in and around New Wilmington who freely expressed the opinion that the new church (frame) should have been built in the town. After the Reverend Absalom McCready had been released from Neshannock he assembled these families and attempted to have them organized as a congregation. About thirty members joined this little secession, justifying their action by the argument that a church was needed in New Wilmington; but the immediate underlying reason was the disaffection engendered at the time of Mr. McCready's resignation. Meetings were held very early in 1858 in the "Union Church," a little brick building that stood on the present site of the Second United Presbyterian Church, the pastor dividing his time equally between New Wilmington and Rich Hill.

It was the original intention of Mr. McCready to offer his new church to the Presbytery of Erie, the boundary of which was just north of the Neshannock Parish, and a petition was drawn up for that purpose; but at a congregational meeting

held on March 30, 1858, the petition was changed and addressed to the Presbytery of Beaver, in the bounds of which the proposed church would be located. The Presbytery was requested to take the new church under its care, appoint Mr. McCready its stated supply for half time for one year, and permit the congregation to erect a building at once, sufficient money having been pledged to assure a modest structure. One week after the congregational meeting the petition was laid before Presbytery, where it met instant and violent opposition from certain commissioners sent up by Neshannock. After hearing both parties the Presbytery passed the following resolution:

Whereas, it appears from admissions made by both parties that there has been some improper feeling on this subject, therefore,

Resolved, that a committee of Presbytery be appointed to meet with those parties at the church of Neshannock, pray with them and for them, and if possible, bring about a better state of feeling; and, if it be apparent that a harmonious union can not be effected, then the Presbytery will take into consideration the propriety of granting a separate ecclesiastical organization.

The committee, composed of the Reverends Benjamin C. Critchlow, David C. Reed, and Elder Joseph Moore, performed its duty, but reported to Presbytery on June 15, 1858, that it could not secure harmony, and further, stated that it saw no reason why the request of the petitioners should be granted at this time. This report being adopted, Mr. McCready carried a complaint to the Synod, and that body being unfamiliar with the field required the Presbytery to reconsider its action. The Presbytery met again on December 22, 1858, and the Honorable James Banks, who had once been an elder in the Neshannock Church, but had removed to the Rich Hill Church, was heard as a commissioner from the new organization. The whole question was discussed at great length, but Presbytery refused to reverse its former opinion.

In the meantime Neshannock had sought the services of the Reverend Robert Dickson, but the New Wilmington group refused to have anything to do with his call, and very soon after the installation, prepared a new petition again asking Presbytery for a separate organization. This petition was presented on June 14, 1859, but the Presbytery had grown weary of the question, and after a little discussion laid it on the table.

This action might have closed the matter for a less persistent people, but not so for this group; they sent their commissioner again on the twenty-second of the next September and succeeded in getting another hearing. All parties seemed determined to reach a final decision, and each commissioner was given a full opportunity to present his case. After Mr. McCready and his party had exhausted their arguments, a resolution was passed unanimously declaring it to be the judgment of Presbytery "that it is altogether inexpedient to grant the request of the petitioners."

After this action of the Presbytery, the interest of the new congregation began to diminish. Meetings were held for a short time, but the attendance was discouraging, and the financial support embarrassing. Finally Mr. McCready gave up in disgust, saying, "They would starve a cat."

In view of the fact that the whole congregation finally moved into New Wilmington, it is interesting to note the fact that Judge Thomas Pomeroy and the Honorable William M. Francis, who did more than any others in the church to defeat Mr. McCready's plans, acknowledged soon after to the Reverend Robert Dickson that the church should have been moved into New Wilmington thirty years before. Mr. Dickson held the same opinion, but believed that the question should not be agitated until a new building was needed. A story was in circulation about 1899 that some one had approached the Reverend J. M. Mealy soon after his installation, saying, "I suppose that you, like the former pastors, will soon be wanting the church in town." The young pastor replied laconically, "Never." But the answer was curiously inflected as if it struggled with a new idea.

During the first twenty years of Dr. Mealy's pastorate the congregation enjoyed such encouraging prosperity, and its house of worship remained in such good condition that no one ventured to propose a change of site; but as soon as the need of a new building became apparent, and three or four other reasons presented themselves, the old question reappeared more formidable than ever. That a large part of the congregation anticipated an approaching contest is evident from the words "on said ground" in the following resolution passed on January 2, 1891, at the time of the oil and gas excitement:

Resolved, that we instruct our trustees to lease so much of our church grounds as is necessary to drill for oil and gas, and when either is found in paying quantities that we use the proceeds first to assist in building a new church on said ground, and after said church is paid for, then the proceeds of said oil and gas shall be used for mission work so long as there is mission work to do, or the oil and gas continues.

Gradually the arguments for building the new church in New Wilmington assumed greater and greater importance, winning more adherents each year, but at the same time steadily arousing an active and bitter opposition on the part of those who clung to the old site. The danger of permanently dividing the congregation was clearly foreseen as early as 1894, and the leaders of the church grew correspondingly cautious. On account of the condition of the roof and floor of the old building, the trustees were forced to make the move that opened the way to the dangerous issue. On December 14, 1895, they instructed their chairman to announce to the congregation that at its annual meeting to be held three weeks later the question of roofing the old church or of building a new one would be proposed. The question looked harmless enough, but the two factions, already fully developed, knew that another and far more serious question would follow it in due time. On January 3, 1896, the congregation passed a resolution to build not later than 1900. The condition of the building made this duty patent to all, but the temper of the voters was such that the question of site could not be discussed with safety. A test vote was taken, however, and the result showed that the majority of those present were in favor of building the new church in New Wilmington. By this vote the breach was widened, and the waters became turbulent and turbid.

The Session, now hoping to restore quiet, assumed a prerogative belonging to the congregation, and made a canvass of the voters securing signatures under the following heading:

We, the undersigned members of Neshannock Church do hereby express our judgment in regard to the location for the erection of a house of worship for the use of the Neshannock Congregation.

Under this heading were parallel columns, one headed "New Wilmington," and the other, "Old Site." The result of this can-

vass showed that 179 persons favored the new site, and 126 the old. This fact was announced to the congregation on July 26, 1896; but instead of closing the breach, the announcement made it wider than ever. Some persons asserted that it was not the business of the Session to make such a canvass, and others believed that those who carried the papers had used their influence in favor of the new location. Doubts were expressed also about the right of certain persons to vote, and some believed the list of voters to be incomplete. Observing the effect of the canvass, and fearing a permanent division in the congregation, the Session decided to apply to the Presbytery for advice. But confidence in any thing that Presbytery might say or do was completely shattered by premature advice given by individual ministers to several of the elders and other members of the congregation. One elder remarked indignantly, "Of what use is the advice of men who pass judgment without having all the facts of a case."

The factions were now widely separated, and each member of the church took a definite and positive position. Those favoring the new site believed the change to be necessary for the perpetuation of the splendid history of the church they loved; New Wilmington had become the center of the congregation and was a more convenient meeting place for the majority of the people; and the western side of the parish was gradually filling up with Amish families. Those favoring the original location were moved largely by sentimental reasons, but claimed also that the old site was more convenient for the rural part of the congregation, and that the property of the church would be lost by reversion to the heirs of the original owners if the site were changed. It seemed to many of the older people that the church would no longer be Neshannock if moved to the town—a sentiment that meant little or nothing to youth, but which expressed the very essence of life, peace, and rest to the aged men and women who had known no other place of Christian fellowship, work, and worship. It was this natural and sacred sentiment that received careful and sympathetic attention in the final settlement of the problem.

The adherents of the old site observing the strength and persistence of the other party determined to obstruct its progress in every way possible. Conferences were held, and an agree-

ment was reached that no subscriptions should be made to a building fund until the question of site was settled beyond all doubt. It was even proposed that an attempt be made to hold the original church grounds and build independently, if the other party should build in New Wilmington.

All the while the sentiment of the old-site or west-side group was kept in an excited state by former members who had moved away, but wrote back expressing the hope that the old site would not be abandoned. No one appreciates so exactly the rich sentiment of a sacred location as he who has been long away from it. The letters of these former members, therefore, were not as oil to troubled waters, but as oil to spreading flames. Most of the writers, like many of the congregation, had been led to believe that the new-site group was deliberately employing unfair methods to defeat those who clung to the original site. Unfortunately, the business of the congregation had been conducted with just enough irregularity to justify that suspicion; and when the suspicion became a conviction, the plan to change the site was denounced as disloyal and sacrilegious. Some of the members who had agreed to withhold their names from subscription papers now carried the meaning of their promise to the rash limit of a pledge to make no subscription at any time for any other than the original site.

The discord increased gradually in painfulness, estranging men and women, who, though lovers of peace, could not see the same way of obtaining it. Even the pastor had become involved by expressing too decidedly his personal wish, and thus identified himself with a particular faction. Though this discord did not cause the people to forsake the house of God, it did produce a most depressing chill on the atmosphere of the church; for good men were guilty of an insidious and blighting sin against each other—the sin of doubt.

For more than a year after July, 1896, the two factions continued in an interrogative attitude, but neither losing any of its determination. On April 13, 1898, in the midst of this distressing state of affairs, Doctor Mealy resigned as pastor; but the acceptance of his resignation produced a second rift across the congregation that later required very delicate manipulation.

On May 7, 1898, soon after Doctor Mealy's release, the Session decided to call a congregational meeting to be held on the

twenty-seventh of the month at one o'clock, the call reading as follows: "For the purpose of considering the matter of the building of a new house of worship, the time to commence operations, and for any other business connected therewith." A portion of the congregation, composed largely of one faction, came together at the appointed time, and by a vote of one hundred five to fifty-five, afterwards made unanimous, adopted the following resolutions:

Whereas, The members of Neshannock Church at a congregational meeting held on the first Friday of January, 1896, decided upon the erection of a new church, be it therefore,

Resolved (1) That the following named members, J. C. Bell, Samuel Harris, R. P. Pomeroy, T. B. Porter, John Mercer, H. L. Means, James Elder, Benton R. Wilson, and Thomas Chapin, be appointed a committee to be known as the Executive Building Committee, and that the said committee be, and hereby is authorized to act as such.

(2) That the Executive Committee shall appoint any other committee that they may deem necessary.

(3) That all committees so appointed shall report to the Executive Committee, and said report be subject to the approval of the Executive Committee.

(4) That the Executive Committee may at any time increase the number of members of said committee, or fill any vacancy that may occur, by a majority of the members present at any meeting of the committee.

(5) That a majority of the Executive Committee may call a meeting of the congregation at any time in accordance with the Constitution.

At the same meeting an attempt was made to secure a reconsideration of the decision to build in New Wilmington, but the motion was lost; and also an amendment to it, proposing the circulation of three papers—the first, to erect a new church in New Wilmington; the second, to erect a new church on the old site; and the third, to repair the old building. It was then decided to leave all questions to the Executive Committee. This committee then made conditional arrangements for the purchase of the new site, but hearing many complaints from the dissatisfied parties, they hesitated about taking any further action without explicit orders from the congregation.

At its annual meeting on January 6, 1899, the congregation by a vote of forty-five to eight passed the following resolution:

Resolved, That we approve the action of the Executive Building Committee in purchasing a lot at the corner of Water and Park Streets in New Wilmington for six hundred dollars; and said Executive Building Committee is hereby directed to begin the erection of a new church building thereon as soon as the weather will permit.

An attempt was made at this meeting to authorize the sale of the old church, "the proceeds to be applied on the erection of a new church in New Wilmington," but the resolution was withdrawn. A motion was then made to allow the stone of the old foundation to be used in the new, but to permit the old church to stand for use until the new one should be completed. Even this motion seemed untimely, and therefore was lost. Although this meeting was composed largely of the new-site group its deliberations showed it to be remarkably sensitive to the sentiment of the old location and everything about it—a state of feeling that was strongly doubted by the other party. Up to the time of this meeting the old-site group had not yielded in the least, and now seemed still less inclined to do so. On the other hand the new-site group hesitated to carry out the resolution to build, hoping for some sign of unity in the congregation.

It was decided also at the annual meeting that a call should be prepared at once for the pastoral services of the Reverend Hubert Rex Johnson, and that it should be circulated for the signatures of the congregation. The call was made unanimous by the signatures alone, nevertheless formal action was taken by the congregation on March 18, 1899. But immediately after the action by the congregation, the pastor-elect was asked many times by individuals which party he would follow in case two churches were built. If the remarkable call seemed to be surmounted by an auspicious halo, these questions created the suspicion that the halo might prove to be an ignis fatuus.

To the new pastor the hope of restoring unity in the church rested chiefly on the honesty and sincerity of both parties. To him it was apparent that both were contending for what they believed to be right, but that neither trusted the motives of the other. It was therefore apparent that a policy of absolute fairness, unhesitating frankness, and full publicity of all action would prepare the way for divine recognition and remove the cause of division. Accordingly, announcements were made to the

congregation that a full hearing would be granted at any time to any member or any group of members who might desire it; and both parties were assured that all disingenuous action would be discouraged, and, if necessary, be made public. As the problem had degenerated into a conflict of desires, the people were urged to restore the fundamental questions of what was right and best to do. As the congregation had been technically irregular in some of its action, a promise was made that this should be rectified as soon as possible; for on these irregularities, seeming or real, rested many of the accusations of unfairness and duplicity.

The first move after this was made by the old-site party, when a petition bearing many signatures was brought before the Session by Mr. Samuel Harris, asking that they be heard concerning the proposed change of site. The request was gladly granted, and the petitioners selected representatives who appeared before the Session on the seventh of April. The speakers stated their reasons for clinging to the original site, but seemed more desirous of making complaints against the congregation. Two days later the hearing was continued, but the petitioners presented nothing on which the Session could take action. They were told, however, that everything possible would be done to have all questions disposed of in a manner satisfactory to everybody. They were told also that if they were dissatisfied with the manner in which any business of the congregation had been transacted, or with any action taken, they had the right to petition for another meeting to reconsider such action.

Three weeks later, twenty members of the church signed a petition asking the Session to call a congregational meeting for the purpose of reconsidering the action taken on May 27, 1898, and January 6, 1899, relating to the proposed new church. It appeared that the petitioners were convinced that the president of the congregation would refuse their request, and therefore they applied to the Session. They were told, however, that their petition should go to the president before anything could be done by the Session. The necessary wording was changed and the petition was presented, but the president refused to call the meeting. Another appeal was then made to the Session on the 30th of April, and that body united with the petitioners in requesting that a meeting of the congregation be called for the

purpose of considering a new canvass to determine the site of the new church. This request also was promptly declined. The president then supported his action by appealing to the Board of Trustees, who, on the 6th of May, passed the following resolution:

Whereas, a portion of the membership of Neshannock Congregation have petitioned the Session of said Congregation to unite with them in asking the President to call a special meeting of the Congregation for the purpose of taking a vote on the question of taking a recanvass of the membership for the location of a new church, and,

Whereas, the said Session has united with them in requesting the President to call said meeting, and

Wherefore, at the request of the President the Board of Trustees met and took the question under advisement and unanimously decided that from the fact that they have no assurance whatever that the members making this request are willing to abide by the decision of the vote taken on the said recanvass, we,

Therefore, think that it would be unwise to comply with their request, and would unite with the President in refusing the same.

Upon the receipt of this resolution the Session was satisfied that both parties had been given a fair chance to explain their positions, and that the next step should be an immediate appeal to the Presbytery before either party could complicate the situation by making a new move, the Presbytery, of course, having authority to order a congregational meeting.

But the Session itself was composed of three groups that were occasionally spoken of as "West-side," "New-site," and "Pacifiers," and each had become extremely cautious about expressing its opinions. It was clearly necessary that this spell of reticence would have to be broken, and that to break it would be an extremely delicate undertaking. It was done; but the intense pain and the satisfactory relief of that occasion could hardly be forgotten in a lifetime.

The Session issued its appeal on the seventh of May, and the Presbytery convened at 1:00 o'clock on the thirtieth. After hearing the representatives of both parties, the Presbytery passed the following resolutions:

Resolved, That Presbytery advise the Session of the Neshannock Church to regularly issue within two weeks a call for a

meeting of the congregation, said congregational meeting to be held Friday, June 7, 1899, at 2:00 o'clock, and that at every public meeting in the church the announcement of this meeting of June 7th be noted.

Resolved, That the vote be taken by calling the roll of the church and the list of contributing members of the congregation.

Resolved, That the church and congregation be advised and urged to abide by that vote, so that the church may be built and the cause of Christ's Kingdom be advanced.

Resolved, That the congregation also appoint a new building committee which shall be empowered to build a new church upon the site decided by the above vote.

Resolved, That these resolutions are not to be construed as reflecting on anything previously done, also that the financial obligations already assumed be made binding upon the congregation to the amount already expended.

In the deliberations of the Presbytery both factions of the congregation were frequently antagonized. Good men who meant well were a little too free about saying what they would like to do, and too rash in assuming—as it appeared to a troubled people—an air of superior wisdom. When the meeting adjourned it was evident to all that the congregation would not hestiate in an emergency to defy its superior court. However, the one thing desired by the Session had been achieved; the congregational meeting could now be called, and no one could question the authority for calling it.

The Session now began to prepare for the meeting. It was found that the congregation would encounter at least five sources of difficulty. Many persons strongly advocated a standing vote, and others were equally zealous for the ballot; the roll of members had disappeared and many believed that it had been deliberately concealed or destroyed; members who had not been faithful in their church relations declared their intention of voting; the resolutions of the Presbytery requiring the minority to abide by the decision of the majority gave offense to many, because of the way they thought the majority would be obtained by either side; and, lastly, the president had made himself unpopular by refusing to call a meeting of the congregation.

To prevent trouble on the first point, the Session advised the congregation to vote by ballot, so that no voter would be influenced by another. To meet the second difficulty, the pastor

made the most complete list possible of all persons present in the community or absent from it who on any ground might claim the privilege of voting. The list contained 345 names. On the third point, it was observed that the questionable voters were about evenly divided, and that their cases could be allowed to stand subject to challenge, as no charges of any kind had been preferred against any member of the church. To secure a definite position with reference to the fourth particular, the congregation was requested to adopt or reject the resolutions of Presbytery. The fifth danger was allowed to work itself out, the pastor having planned to meet the difficulties as they should arise.

At the time appointed the congregation assembled and was called to order by the president. Nearly three hundred people were present. It was thought by some that the pastor should preside, and the president himself favored the plan; but there were conclusive reasons for allowing the existing situation to complete an unhindered climax of either success or failure before the pastor should assume leadership—a suppressed eruption is always likely to be dangerous later. An announcement was made that the Session, taking the resolutions of Presbytery as advisory rather than mandatory, recommended the use of the ballot in voting upon the question of site, as the surest means of learning the true mind of the people. Also the congregation was urged to bear in mind that it was making history, and, therefore, that its acts should be wise and, as nearly as possible, its deliberations harmonious.

The resolutions of the Presbytery, excepting that portion relating to the call for the meeting, were then presented for adoption, but were rejected by an emphatic vote. The group desiring a standing vote attempted to forestall the resolution of Session by proposing a viva voce vote, which would have been so indeterminate that a standing vote would have been necessary; but the motion was lost, and the Session's recommendation was adopted. In the meantime the president was losing control of the congregation by making rulings that appeared intolerant. Swiftly the crisis approached, and in a moment a score of voices were heard shouting sternly, "Put him out! Put him out!" At the same instant a number of men sprang to their feet and began rushing into the aisles. A pale glow of sunlight that filtered

into the church through the great trees of the grove marked the congregation with capricious shadows and gave the determined countenances of the advancing men a most startling ferocity. It was clear that a long and determined contest had run its course, that both parties had exhausted their moral resources, and that the right moment for intervention had arrived. Stepping to the side of the president, the pastor requested the chair and at the same time signaled the congregation for order. He then spoke a few words of assurance, and gave the floor to the Honorable John C. Bell, who made a short but eloquent and effective appeal for peace. Slowly the color returned to the cheeks that had been blanched by fear or anger, and the glowing eyeballs of strong antagonists returned to their normal size and appearance.

The pastor had made up his mind that the minority should have an opportunity to show its utmost strength, and be accorded to the last moment every consideration consistent with fairness to the majority. No other person was free to take such a position, and in no other way could the misunderstandings of the past be corrected.

The congregation now being ready to decide the question of site, appointed Mr. J. W. Fulkman and Professor Moore inspectors, and the pastor was asked to take charge of the ballot. The result of the vote was 171 for the new site and 115 for the old. The varieties of expectancy and degrees of confidence and doubt stamped on the countenances of the people just before the announcement, and the transformations that followed it, made a sight that would have thrilled any devotee of psychology. The intense feeling of years was concentrated in those few moments. A few persons arose quietly and left the church. Of those who remained, many assumed an attitude of obduracy; but the majority, composed of all the new-site group and a few of the old, took up the remaining business in an orderly and serious manner. A new building committee was appointed consisting of the members of the board of trustees and eight other persons; namely, Wilson Johnston, James Crooks, Samuel Buckwalter, S. Carl Ferver, William H. McKean, J. Henderson Thompson, Thomas Chapin, and John C. Bell.

Immediately after adjournment, the congregation separated almost in silence. Those who had won their cause were, with

few exceptions, generously considerate of the feelings of those who had lost.

On the following day, reports began to arrive apparently justifying the old contention of the majority, that the minority had no intention of yielding even in defeat. Some persons were circulating the argument that the ground of the original site could not be held by the New Wilmington group, and that it would revert to the heirs of the patentee; a few were advocating the plan of erecting a separate church on the old site, if it could be held, or on another site near by; but a large number declared their intention of uniting with other churches as soon as the old site should be abandoned.

These reports were very disturbing to the Building Committee, who because of them could not decide about the size of the new church. To build for the united congregation would throw too great a burden on a single faction, and to build for less might prove to be a serious mistake. The pastor advised the committee to build for the entire membership, and to borrow the necessary money in any way that it could be obtained. The advice was taken, but the committee was often anxious about the result, and had to be assured frequently that it was not making a mistake.

In the meantime, the pastor toiled incessantly with the disaffected members, answering and presenting arguments, as well as getting assurances that on the day of dedication the new church should not suffer for the want of money. Pledges were not requested, but each person was trusted to act honorably at the appointed time. This method saved each member from the unpleasant experience of breaking away from his associates, and at the same time prepared the way for all to act together. Many days of long hours were spent on this task, it being no uncommon thing for discussions to last through a whole day, or until long after midnight. In many instances numerous visits were made to the same home. But the precious friendships that grew out of these long and difficult conferences were a rich reward for the time and strength devoted to them.

Slowly the obstacles in the way of perfect harmony were removed, and after the dedication of the new church, strong men who had been bitter antagonists shook hands and with tears of joy granted each other forgiveness. Others whose feel-

ings had suffered severely, but who had not withdrawn themselves from their brethren, quietly and gracefully resumed their duties as if nothing had happened. Even the president, who narrowly escaped being ejected from the church for trying to stand by his convictions, was morally strong enough to suppress all signs of resentment. In 1905 he received the merited thanks of the same congregation for the successful way in which he had managed the building fund.

Thus, after sixty-five years of delay, Neshannock followed the rule of the rural church, and moved into the village. Its resistance was desperate, but its numerical loss was negligible. Two pastors, Doctor John M. Mealy, at the beginning, and the Reverend Hubert Rex Johnson, at the end, shared with the people in the final struggle.

The Reverend John M. Mealy, D.D.

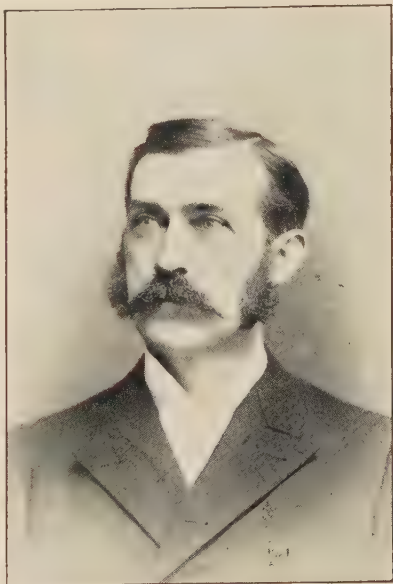
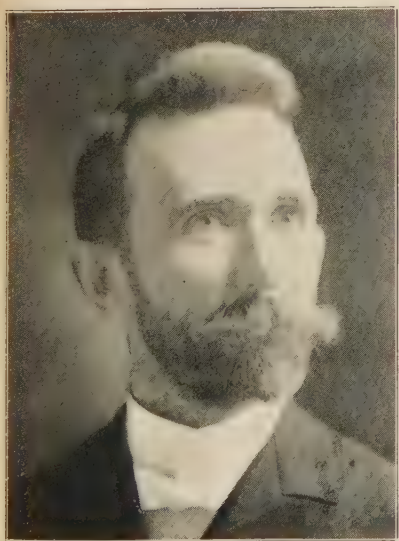
Although Doctor Mealy came to the church at a most auspicious time his success was not merely fortuitous. He applied himself to his task with energy, wisdom, and consecration. He was not inclined to introduce new methods or to encourage new organizations, but he made good use of such forces and agencies as he found. He was interested particularly in the Sunday school, which under his encouragement became one of the most vigorous in the county. He taught regularly, and always preferred a class of young men.

But the most remarkable characteristic of his pastorate was the missionary spirit. Nothing extraordinary was ever promised by the pastor or the church, and nothing extraordinary was ever attempted, yet the great commission, "Go ye into all the world and preach the gospel to every creature," was made both so imperative and so attractive that the people responded, not only with their money but also with their sons and their daughters. Within a single pastorate the church sent out more ministers, missionaries, and missionary teachers than any other church of the Presbytery in its whole history.

Doctor Mealy was a natural evangelist. His sermons appear to have been prepared with the dominating thought of winning men, and all are said to have abounded in appeals to the emotions. He enjoyed perfect health, one of the greatest assets of the successful minister, and was remarkably free from the

harassing circumstances that sometimes mar the work and crush the spirit of other men. His household was well ordered, and his children were an honor to their home and to the church. Two of his daughters became the wives of ministers—Florence Clarkson was married to the Reverend W. E. Purvis, and Lemira Wilmarth to the Reverend A. R. Robinson. The youngest daughter, Jane, was married to a lawyer. George, the only son, died in 1899.

Doctor Mealy was born in Claysville, Pennsylvania, on January 17, 1843. He was graduated from Washington College in 1864, and the Western Theological Seminary in 1867. He was licensed by the Presbytery of Washington in April, 1866, and was ordained by the Presbytery of Beaver on October 25, 1867. The honorary degree of Doctor of Divinity was conferred on him in 1887. Doctor Mealy was always active and prominent in his presbytery, and served as stated clerk of that body from 1892 to 1898. In 1890 he was made a member of the Board of Directors of the Western Theological Seminary. His resignation came before the Neshannock congregation on April 13, 1898, and he was released by the Presbytery a few days later. In the same year he accepted a call to the church at Waynesburg, Pennsylvania, where he remained until 1906. In 1907 he was called to the Riverdale Church, Presbytery of Pittsburgh, and remained with it until 1916, when he was honorably retired.



MINISTERIAL SONS

The Rev. J. M. Wilson, D.D.
The Rev. A. H. Carver, D.D.

The Rev. A. C. Pettitt, M.D.
The Rev. J. J. Francis, D.D.

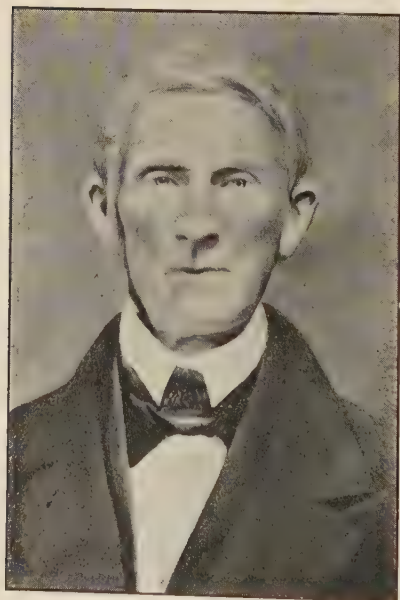


J. H. Crooks, M.D.

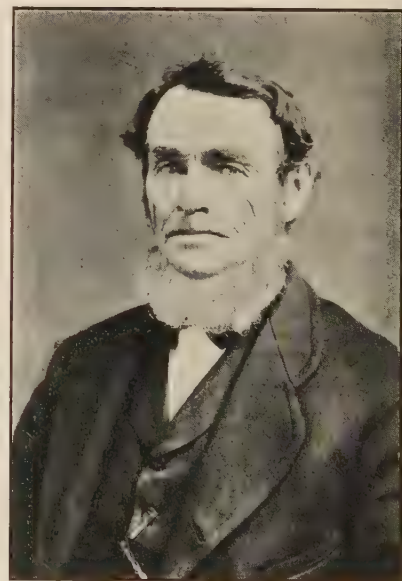
John Johnston



Prof. J. M. Watson



Samuel Phillips



DEACONS

CHAPTER XXII

THE EIGHTH PASTORATE AND THE CONTINUOUS HISTORY OF DEVELOPMENTS ORIGINATING IN IT

But speak thou the things which befit the sound doctrine.—
Titus 2: 1.

AFTER Doctor Mealy's resignation, supplies and candidates occupied the pulpit until December 14, 1898, when the Reverend Hubert Rex Johnson was appointed as stated supply. The congregation had proposed making Mr. Johnson a call, but he preferred the less binding relation while the congregation was passing through its trouble. Also, the state of his health was such that he doubted his ability to meet all the requirements of the pastoral office. But very soon after this temporary relation had been established, a feeling that it was not close enough spread throughout the congregation, and all factions, however much they disagreed on other matters, agreed on a proposal to make the pastoral relation complete. Accordingly, at the congregational meeting held on January 6, 1899, the officers were instructed to prepare a call and to have it circulated for signatures. All members of the church that could be found signed the call. The congregation then met on the eighteenth of March and unanimously ratified it. The Reverend Thomas D. Stewart, pastor of the Unity Presbyterian Church, presided at the meeting. The call reached Presbytery on the fourteenth of April, and the installation took place on the fourth of May.

Aside from the regular ministration of the gospel, the first important duty confronting the new pastor was that of making a prompt and careful canvass of the entire parish. The roll of members had disappeared, many families were slowly losing interest in the old church, and a few members had brought their religious standing into disrepute. In this canvass the pastor was always accompanied in the good old-time way by a ruling elder. Whenever possible, the members of a family were assembled for conference and prayer, and all necessary data concerning them and their religious habits were gathered for the use of the Session.

To this work was added the exhausting task of conciliation, and later the burden of securing subscriptions for the new

church, causing a drain of energy that made it difficult to prepare carefully for the pulpit, and impossible to take any important part in other public matters. It was necessary also, in working out the problem at Neshannock, to maintain the most cordial relations possible with the church at Pulaski, towards which for a time a portion of the congregation seemed likely to drift. Haply the move that established these relations was made by Pulaski itself, when that church in March, 1899, requested the pastor of Neshannock to serve as their supply, preaching at half past two each Sunday afternoon. On the fifth of April the Session of the Neshannock Church granted this request, and the Presbytery gave its approval later. This arrangement, which continued for one year, enabled the pastor to present effectively the duties of one church towards another during the time of discord, and to lay in each the foundation of future mutual regard.

The Fourth Building, Brick

Immediately after the congregation had decided to build the new church in the town, the Building Committee took up its duties and was ready within six weeks to break ground. The plans for the church had been drawn by W. C. Eckles, an architect of New Castle, Pennsylvania, and the contract was let on the fifteenth of July, 1899, to W. R. Miller of the same city for \$8,891. On account of changes made later in the plans this sum was increased by about four hundred dollars. The contract, however, did not include excavating, grading, hauling, plumbing, seating, or the glazing of principal windows.

On the afternoon of the nineteenth of July the building was located, and at four o'clock ground was officially broken. The work of excavating, which was done by members of the congregation, began on the following morning, when eight men appeared with ploughs, serapers, and various hand tools. Relays of men came each day until the first of August, when the work was completed. Not only was the excavating done by members of the congregation, but also all hauling of building material—stone, brick, gravel, sand, cement, lime, slate, and lumber. About one hundred men gave their services in these and other ways, and found as much delight in their toil as if it were a holiday pastime. Also the women of the town took equally keen

pleasure in furnishing bounteous meals without charge to the men of the country who came long distances to do hauling and other work.

The first loads of stone were hauled on the twenty-eighth of July. The masons began work a few days later, and were ready for the bricklayers on September twelfth. The bricklayers completed their work on Thursday evening, November ninth, and the carpenters began on September eleventh. The slaters began on November thirteenth, and had the building under roof on the twenty-second of November.

The corner-stone was laid by the pastor with appropriate ceremonies at two o'clock on Monday, September 25, 1899. Notwithstanding the fact that heavy showers of rain had fallen during the morning making the roads, and the grounds around the church, very muddy, and that the clouds continued unbroken and threatening, still a large number of people assembled for the services. Some took shelter on the nearby porches, others remained in their vehicles, but the greater number carried umbrellas and stood on and around the foundations of the building. Rain fell heavily during the entire ceremony, but was regarded as a good omen. The pastor called the attention of the people to Hosea's favorite figure of the raining of righteousness, and the Reverend Thomas D. Stewart prayed for the outpouring of the Holy Spirit "as the rain descends from heaven."

The order of service as originally planned was changed somewhat, and all parts of it were shortened on account of the pouring rain. The pastor explained very briefly the significance of the service, and the Reverend T. D. Stewart of the Unity Presbyterian Church offered the invocation. The congregation then sang a portion of the Eighty-ninth Psalm, after which the Reverend J. D. Barr, pastor of the First United Presbyterian Church, read a suitable passage from the third chapter of Ezra. The Session then read the 136th Psalm, the pastor leading, and the elders responding with the refrain. The Honorable John C. Bell, clerk of the Session, read a short history of the church to show that the Divine guidance enjoyed by the congregation through the past was equivalent to a pledge of its continuance through the future, and that the new corner-stone should be not only a memorial to help that had been received (I Sam. 7: 12),

but a sign of unfailing help still to be extended (Isa. 28: 16). After reciting appropriate parts of Psalm 127: 1 and Isaiah 28: 16, the pastor placed the stone in position with the following words:

"In the name of the Father, and of the Son, and of the Holy Ghost, we the members of the Neshannock Presbyterian Church lay this corner-stone of a new house to be erected hereon and to be devoted to the worship of Almighty God."

The stone having settled into place, the following words were recited: "For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3: 11). The prayer of dedication was offered by the Reverend S. H. Moore, D.D., pastor of the Second Presbyterian Church of Peoria, Illinois. The Eighty-fourth Psalm was then sung, and the Reverend J. J. Sharp of New Wilmington pronounced the benediction.

In order to forestall impatience on the part of the congregation during the din of rain beating on the multitude of umbrellas, each person taking part in the programme was required to preserve the expectant attitude of the people by taking his turn instantly and strongly without announcement. Soon a contagion of cheerful endurance spread throughout the company and continued to the end of the service. Just before leaving the platform some one (Hugh Dawson?) circulated the prophecy that "There shall be showers of blessing" (Ezek. 34: 26), and a member of the choir (Mr. Crooks?) added, "It would be a weak faith that would complain of rain after singing the Eighty-fourth Psalm" (Ps. 84: 6). If malevolent superstition about rain ever suffered disaster, it was at the laying of this corner-stone.

The following articles were deposited in the corner-stone: The Holy Bible, the Constitution of the Presbyterian Church, containing the Confession of Faith, the Catechisms, and the Directory of Worship; a list of the names of the members of the church, of the elders, the deacons, and the trustees; a list of the officers and teachers of the Sunday school; lists of the names of the officers and members of the Woman's Missionary Society, the Young People's Missionary Society, and of the Aid Society; the names of those who contributed to the corner-stone; a history of the church, and three copies of the "New Wilmington Globe," dated December 9, 1897, August 7 and September 21, 1899.

More than eight months elapsed after the laying of the cornerstone before the building was ready for occupancy. The contract called for its completion on or before the fifteenth of February, 1900, but unavoidable delays carried the time more than three months past the date. The art windows were very late in arriving, and work had to be continued on the pews until almost the hour for the beginning of the dedicatory and centennial exercises.

The church had an extreme length of eighty-one feet ten inches and a breadth of seventy-four feet three inches. It was erected on gently sloping ground on the high or north side of Water Street (later, at the suggestion of the Reverend S. A. Kirkbride, the name was changed to Neshannock Avenue), facing the south. The foundation was of white sandstone and the superstructure of red brick laid in white mortar. The roof was of slate. The windows of the Sunday-school rooms were of Florentine glass, but those of the hallway and auditorium were of art glass. The large window in the south end of the auditorium was the gift of the Young People's Society, and cost one hundred twenty-five dollars. The large west window, which cost two hundred fifty dollars, was, in part, the gift of the ministerial sons of the church, ten of whom contributed ninety-five dollars. In order to make this window compare favorably with the others and to give it the distinction its position demanded, the pastor assumed the larger share of its cost. The ministers who made contributions were, James Godward, Thomas J. Porter, R. Elbert Porter, J. A. Pinkerton, Jesse L. Cotton, James M. Wilson, Greer M. Kerr, Thomas W. Swan, James S. Cotton, and L. M. Lewis. The eight smaller windows of the auditorium cost fifty dollars each, and were memorials to the following persons: Beginning on the south side and ending on the west, the Reverend James Satterfield, by his granddaughter, Mrs. A. P. Moore; A. P. Moore, by his son, Harry Moore; Mrs. Rebecca Junkin Moore, by her daughter, Mrs. Patterson; Colonel M. M. Dawson, by his family; Andrew Marquis, by his son, the Reverend D. C. Marquis, D.D., LL.D.; Mrs. Lydia Marquis, by her son, the Reverend D. C. Marquis, D.D., LL.D.; Thomas Pomeroy and his wife Elizabeth Phillips Pomeroy, by their daughter, Ruth E. Pomeroy; John McKean, John Porter McKean, and Hannah Jane McKean, by Mrs. Maria P. McKean Black. Two art windows were placed in the tower by the pastor to the memory of his deceased predecessors, William

Wick, James Satterfield, William Matthews, William Woods, Absalom McCready, and Robert Dickson. Miss Clara Phillips shared in the memorial to the amount of one dollar.

The walls and ceilings of the church were tastefully frescoed, and the floors were carpeted. The pews were of oak, curved to face the pulpit, towards which the floor was given a gentle slope. A gallery across the south end was reached by a stairway in the tower. The basement contained, besides the furnace-room, a large dining-room, and a kitchen. Steam was used for heating, and electricity for lighting.

On account of the extremely strained condition of feeling in the congregation, it was necessary to use great caution in the outlay of money, and to get the utmost returns possible for it. In this the building committee was successful beyond all criticism. Besides, it was a most favorable time to build, and the congregation secured a house of worship that a few years later would have cost more than twice the amount paid. Estimating conservatively the value of the labor performed by members of the congregation, the cost of the church was \$15,024.18, distributed as follows: Architect, \$150.00; contractor, \$9,280.58; excavating and grading, \$500.00; hauling, \$305.00; corner-stone and laying, \$51.85; cementing basement, \$164.59; heating, \$630.35; lighting, \$183.54; windows, \$1,011.87; frescoing, \$330.00; seating, \$855.00; walks, \$130.72; toilet and drains, \$45.00; sand, \$19.05; paid labor, \$59.87; assistance to builders, \$210.00; services rendered by women, \$100.00; carpets, \$300.00; miscellaneous items, including freight and extra hauling, \$696.76.

The Last Service in the Old Church

The last meeting in the old church was held at eleven o'clock on the morning of March 11, 1900. No ordinary service would have satisfied the people on that occasion, and the Session therefore had decided to celebrate the Lord's Supper. Snow began falling that morning and did not cease until after the service. The roads were frozen and very rough, making travel slow and disagreeable. Nevertheless, more than four hundred people assembled, and exactly one hundred vehicles, having capacities of two to six passengers, were scattered over the grove. Perhaps the congregation never entered the church more silently and reverently than on that morning, and never did it offer a leader a greater opportunity to play on its emotions. Through the

whole service the faces of many of the older men and women were wet with tears, and the faces of all others were set with an unusual degree of thoughtfulness. History had been made within the walls of the old church, and every door and window and pew and decoration and defacement had become hallowed with sacred memories that surcharged every mind and heart, and overflowed in tears and sobered meditation. In order to properly balance the emotions of the people a delicate restraint was held over the congregation during the services, and, as nearly as possible, all thoughts were directed to the scenes of the Cross. It was a precious farewell, in which sentiment was delivered from morbid tendencies and was charged anew with vision and power.

The service closed with the formal deconsecration of the building, and the announcement that the spot it occupied was reserved as a place of public worship for the use of the congregation or any part of it at any time; and as a place for holding memorial services and funeral rites.

Shortly before the old church was vacated, the Methodists of New Wilmington had offered the use of their church to the congregation for all its meetings, but the offer was accepted for the prayer-meetings and young people's meetings only, the other services of the church being suspended until the twenty-ninth of April, to relieve the pastor for other duties and to give him a short rest. The United Presbyterians also offered their churches, and Westminster College offered its chapel. The latter was accepted for the Sunday school and was used also by the congregation from the sixth of May to the third of June. A service was held in the Second United Presbyterian Church on the twenty-ninth of April.

The Dedication of the New Church

Based on a statement made in 1839 by the clerk of Session, the belief became current that the church had been organized in 1800. Plans, therefore, were made in 1899 to hold a centennial celebration in 1900. When it was discovered that the new church could be dedicated in the same year, it was decided at once that the dedicatory exercises should form a part of the centennial celebration. In order to accommodate the rural part of the congregation, the date for the double event was fixed for Wednesday and Thursday, June sixth and seventh.

When the time arrived the weather was somewhat threatening, but not otherwise disagreeable. Numerous former members and other friends of the church, some of whom had traveled long distances, were present and gave to the audiences that fresh inspirational character that every occupant of a pulpit enjoys. The programme extended over four sessions, each of which opened with devotional exercises. The first began at eight o'clock on Wednesday evening the sixth of June, and was devoted to addresses by ministerial sons of the church, professional men, missionaries, and missionary teachers. Letters from a number of ministerial sons who could not be present were read. The second session began at half past nine Thursday morning, and was devoted chiefly to greetings from visiting ministers, including neighboring pastors, and to an address by the Reverend David C. Marquis, D.D., LL.D., professor of New Testament Interpretation, McCormick Theological Seminary, on "Presbyterianism as a Factor in Civilization." Professor W. A. Moore read a history of the church. The third session began at two o'clock, and was confined to one object—the raising of money. The fourth session began at eight o'clock and was devoted to the dedicatory exercises, except that the Reverend Robert Gracey Ferguson, D.D., president of Westminster College, spoke briefly on the "Cordial Relations between the College and the Church." The Reverend J. M. Mealy, D.D., pastor of the Presbyterian Church of Waynesburg, Pennsylvania, delivered an address entitled "Evidences of Providential Guidance in Our History Through the Century." The dedicatory exercises were conducted by the pastor, the Reverend Hubert Rex Johnson.

The attendance at the four sessions taxed the utmost capacity of the church, and on the last evening, though a thousand persons gained admittance, many were turned away. The enthusiasm of the people was almost incredible, considering the discord that had prevailed among them only a short time before. The exercises were free from depressing incidents, and contributed greatly to the new unity and harmony of the congregation. The large and carefully trained choir, with its soloists, Professor M. L. Peterson, Miss Gertrude Clark, and Miss Ada McLaughlin, brightened the programme at each session. It caught the spirit of the occasion, felt the power of leadership, and magnified the place of music in public worship. The remi-

niscient stories told by the returned ministers, missionaries, teachers, visiting pastors and others produced many a smile and a great deal of hearty laughter. The two formal addresses awakened much denominational pride, and quickened the interest of the people in the local church. The orderly and beautiful dedicatory exercises, in which a great company participated, exalted the house of God and gladdened the hearts of those whose gifts had built it.

A dinner was served at noon on Thursday for visitors, and for those members who could not go home and return in time for the next session. It was copious beyond the demands of the vigorous appetites of the several hundred people who were served, and was seasoned with the good cheer of renewed friendships and delightful surroundings.

The great event of Thursday afternoon was the raising of the debt. This task had been assigned to Doctor D. C. Marquis, a son of the church, in conjunction with Doctor J. M. Mealy, a former pastor. It was known that by using these two men the four factions in the church could be reached, and that certain wounds could be healed. All visible subscriptions had been solicited by a committee appointed in 1899, consisting of Robert H. Dick, John Kooser, William Crooks, J. Henderson Thompson, J. W. Donaldson, and John C. Allen; but many other pledges, definite and indefinite, had been made to the pastor, who alone knew their number and their approximate amount. It had been agreed that these pledges should not become known until the day of dedication, when their announcement would be an encouragement to those who had done nothing or but little. The total amount of these secret pledges, many of them made conditionally, however, reached such a large sum that little or no doubt remained in the mind of the pastor about the ability, or even the willingness of the people, to subscribe the full amount of their debt. When the announcement was made that the congregation was expected to subscribe \$7,500 within two hours, a look of utter hopelessness swept over every face, and several men who had given already to the utmost of their ability seemed to gasp. The pastor then introduced the solicitors as the two mighty men who were able to bring that sum from its hiding places. Slowly the larger subscriptions began to come in, and after a few minutes sums of all sizes were called out. As the feeling of restraint relaxed, subscriptions began to pour in with

such rapidity that the two solicitors displayed genuine excitement, and the congregation, encouraged by its own momentum, displayed a determination to wipe out its debt. By felicitous remarks, the solicitors sustained this mood so well that the people gave not only the required amount, but more than one thousand dollars over; the extra pledges being accepted to meet the usual shrinkage.

The success of these meetings so far restored the confidence of the people in each other that the congregation took up its work in the new church with joy and enthusiasm. It was clear to the leaders of the church that, if complete unity had been restored, the proof of it would be visible on the first Sunday morning after the dedication. The pastor and elders, therefore, assembled in the church at an early hour on that day and prepared themselves for the task of receiving the people and of relieving embarrassments. It was agreed that the elders should take positions about the doors, and that the pastor should move freely about the church. The Session had witnessed a number of remarkable scenes of readjustment between men during the building of the church and immediately after its dedication, but knew that other men and women were still in need of help. As the people began to enter the church, other men caught the spirit of the elders and, without appointment, aided in giving the congregation the most cordial welcome it had ever received.

At the close of this service, everybody knew that a long contest had terminated, and had become history. However, one good old man, Adam Wilson, a faithful deacon, failed to appear; but he had made a solemn vow to stand by the old site, and would not be persuaded that his vow could be recalled.

The Junior Christian Endeavor Society

The question of gathering the children of the congregation into an organization of some kind had been discussed frequently, but always with the conclusion that nothing should be done until the new church was ready for use. Immediately after the dedication, therefore, an invitation was given to the children who wished to be organized as a Junior Christian Endeavor Society to meet at the church on the first day of July at four o'clock. At the time appointed, ten boys and twelve girls were present. An organization was effected at once, and was assigned

to the oversight of Mrs. Shaw. Within a few days ten more names were added to the roll, and by the first of October sixteen boys and eighteen girls were in regular attendance. Devotional meetings were held weekly at four o'clock on Sunday afternoons, and business meetings monthly, on the call of the superintendent. The first contributions of the society went to home mission work in fields where members of the church were employed.

The Pastoral Relation Dissolved

Soon after his work was well under way in the new church, the pastor received an urgent request from the church at Vandergrift, Pennsylvania, to accept a call that it was ready to make. This request was declined, because its acceptance at that time would have left the Neshannock congregation exposed too soon to the disturbing task of deciding on a new pastor. Certain members of the Presbytery of Blairsville then took up the cause of the Vandergrift Church and advised it to make out a call and send commissioners to the Presbytery of Shenango to prosecute it. In the meantime Mr. Johnson was notified of this action, and was urged to accept the call at any sacrifice, in order to save the church from serious discord. So great was the pressure that he decided to yield in case the Neshannock pulpit could be quickly filled without unduly disturbing the congregation.

Within a few weeks the way seemed to be clear, and on April 3, 1901, a call was issued for a congregational meeting to be held on the fourteenth of the month for the purpose of acting on the pastor's resignation. When the congregation met, a resolution was passed requesting the pastor to reconsider his action. Then, in case he should decline to do so, commissioners were appointed to represent the congregation at the meeting of Presbytery to be held in the Neshannock Church on the next day.

When the Presbytery met, two commissioners were present from the Vandergrift Church, and also the commissioners from Neshannock. The latter offered the pastor an increase of one-half to his salary, and as long a vacation as he desired if he would remain with the church; and the former made other offers and promises, but stressed the immediate and serious needs of their congregation. It was a painful and embarrassing situation to the pastor, who did not desire to leave New

Wilmington, yet believed it his duty to go to Vandergrift. The Presbytery, after hearing both parties, dissolved the pastoral relation to take effect at once, and dismissed Mr. Johnson to the Presbytery of Blairsville.

The Reverend Hubert Rex Johnson

The Reverend Hubert Rex Johnson was born in Jefferson County, Ohio, on July 1, 1858. He was the oldest son of Doctor Rezin Beall and Ann (Dance) Johnson, both descendants of prominent and prosperous old eastern families. He entered Richmond College in 1875, but was then so far advanced in his studies that by March, 1879, he had completed the four courses of study offered by that institution. Later, he did additional work in private under the guidance of several prominent educators. He was graduated from the Western Theological Seminary in 1886. He taught in the public schools of Ohio, and while a student in college acted for a time as instructor in higher mathematics. While in seminary, he tutored young men in commercial law, Latin, mathematics, and other branches.

His object in taking a theological course was to fit himself for missionary work, but the state of his health forced him to abandon his purpose of going to a foreign field. He therefore accepted a charge at Natrona, Pennsylvania, under the Board of Home Missions. After that church became self-sustaining, he accepted a call to Reynoldsville, Pennsylvania, and a little later became president of Blairsville College. After the death of his wife, he resigned his position in the college, and later accepted the pastorate of the Neshannock Church. From Neshannock he went to Vandergrift, and after completing the work assigned him there, went to Washington, D. C., where he served for sixteen years as pastor of the Chevy Chase Presbyterian Church. In 1924, he resigned this last charge on account of impaired health, and was made pastor emeritus.

Mr. Johnson was twice married: First, to Susan Elnora, daughter of Robert and Emma Cathcart; and second, to Miss Luella M., daughter of Jacob and Frances Beaumont of Greensburg, Pennsylvania. His first wife died in 1897, leaving two children, Emilie Grace and Robert Rezin. Emilie died at Vandergrift in the sixteenth year of her age. Robert served with honor in the Navy in the World War. After his return, he was graduated from the Bliss Electrical School, and went into business with a partner in Washington, D. C.

CHAPTER XXIII

THE NINTH AND TENTH PASTORATES

We are God's fellow-workers.—I Cor. 3:9.

ON THE first Sunday after the pulpit became vacant, the Session met and issued a call for a congregational meeting to be held on the fifth of May for the purpose of calling a pastor or taking action preliminary thereto. On the appointed date the congregation decided that it was ready to make a call; and, by acclamation, named the Reverend Sherman A. Kirkbride of Leesburg, Pennsylvania. The meeting then adjourned until the next day, at which time a formal call was prepared, and was signed by all present. The salary was fixed at one thousand dollars a year, with the free use of the manse. On the nineteenth of May, Mr. Kirkbride announced his willingness to accept the call. His installation took place on Tuesday evening, September 24, 1901.

This prompt, unanimous, and enthusiastic call, made without the usual hearing, was a beautiful recognition of Mr. Kirkbride's reputation for pulpit ability and pastoral efficiency. The congregation was in need of a long period of undisturbed activity under the best leadership obtainable. Mr. Kirkbride brought to his task a clearness of judgment, singleness of purpose, and breadth of sympathy that inspired perfect confidence in his leadership and full appreciation of his ministry. From the beginning to the end of his pastorate, he devoted the greater part of his energy to the cultivation of the spiritual life of the people, and had as his reward the pleasure of seeing more than six hundred members come into the church under his ministry, and the liberality of the people rise above all former standards.

The Neshannock Cemetery

One of the most important acts of the congregation after Mr. Kirkbride became its pastor was that of formulating rules for the management and improvement of its burying-ground. As a precautionary measure, steps had been taken towards this end before the deconsecration and removal of the old building. In its articles of incorporation drawn up in 1884, the congre-

gation neglected to provide specifically for its cemetery, and therefore in 1902, found it necessary to draw up a careful body of rules, but did so without revising its charter. These rules were adopted on September 26, 1902, and are as follows:

RULES AND REGULATIONS OF THE NESHANNOCK CEMETERY

The members of the Neshannock Presbyterian Congregation, a corporation duly incorporated under the laws of the Commonwealth of Pennsylvania, do hereby adopt the following "Rules and Regulations" for the care, management, and control of the cemetery or burial ground owned by said corporation, situated in Wilmington Township, Lawrence County, Pennsylvania.

Rule I. The name of the cemetery shall be "Neshannock Cemetery."

Rule II. The Trustees of the Neshannock Presbyterian Congregation shall have the care, management, and control of said cemetery, subject to these and such other rules as said corporation may adopt.

Rule III. The Trustees shall fix the price of all burial lots.

Rule IV. Fifty per centum (50%) of all moneys received from the sale of burial lots shall be reserved and appropriated to a permanent fund, which fund shall be invested by the Superintendent in judgments, bonds, or mortgages, upon such security and at such rate of interest as may be approved by the Board of Trustees; the interest accruing therefrom to be used for the care, improvement, and preservation of said cemetery.

Rule V. The Trustees shall at their first meeting after the next annual meeting of the members of the corporation, and tri-annually thereafter, elect a Superintendent of the cemetery for a term of three (3) years. If for any reason the person thus elected shall neglect or fail to perform the duties of his office, the Trustees shall declare the office vacant, and elect a successor for the unexpired term. They shall at their first meeting after the adoption of these rules elect a Superintendent until the time above fixed for the election of one.

Rule VI. The Superintendent shall be the general fiscal agent for the corporation, and in the care, management, and control of said cemetery, and shall negotiate all sales of lots, and upon the payment of all purchase moneys deliver a deed or deeds therefor to the purchaser, signed by the President and Secretary of the Corporation, and countersigned by the Superintendent of the Cemetery.

Rule VII. The Superintendent shall have the general care and supervision of the grounds and property with the power to

carry into execution any plans for improving the cemetery authorized by the Trustees. He shall have power to direct the grading of the lots, the location and erection of monuments, and the erection and construction of tombs; to determine the lines of burial lots and to prevent encroachment upon the borders, avenues, and walks, and to determine the width thereof, to direct the removal of trees and shrubs from the lots, borders, or walks, when authorized to do so by the Trustees; and to enforce all rules, as well as the laws of the State of Pennsylvania, applicable thereto.

Rule VIII. The Superintendent shall, by and with the consent of the Trustees, nominate and appoint a sexton who shall perform such work and service as the Superintendent may require. The salary of the sexton shall be fixed by the Trustees.

Rule IX. All moneys arising from the sale of lots and for work done by the sexton shall be paid to the Superintendent and receipted for by him, and all expenses incident to the management of the cemetery shall be paid by him and receipts taken. He shall keep true and accurate books of accounts of all moneys received and paid by him, which shall be audited by the Auditors of the Corporation each year before the annual meeting. He shall also make a full and complete report in writing of all moneys received and disbursed by him during the preceding year as well as the amount of the permanent fund, to the members of the Corporation at their annual meeting, and upon the approval of the same deliver it to the Secretary of the Corporation, who shall copy the same as part of the minutes of the meeting in a book kept for that purpose, and upon the approval of his report the Superintendent shall place fifty per centum of all moneys received by him from the sale of lots in the permanent fund, and the balance, if any, after deducting the fifty per centum, and the payment of all expenses shall be disposed of in such manner as the Trustees may direct, provided the same shall be used for the care and maintenance of the cemetery.

Rule X. The Superintendent shall execute and deliver to the Neshannock Presbyterian Congregation a bond with one or more sureties, to be approved by the Trustees, for such sum as they may determine, but in no event shall it be less than double the amount of the permanent fund, conditioned on the faithful performance of his duties.

Rule XI. The Superintendent shall keep a record of all lots and interments therein, together with the name of the deceased, place of birth, age, married or single, name of next of kin, late residence, date and place of death, cause of death, and name of physician, name of undertaker, and date of interment, which record shall be annually examined by the auditors of the Corporation, and shall at all times be accessible for inspection and information to persons interested.

Rule XII. All persons making applications for interments shall furnish the sexton with the following information; name of the deceased, place of birth, age, married or single, name of next of kin, late residence, date and place of death, cause of death, and name of physician, which facts, together with the name of the undertaker and date of interment shall be recorded by the sexton in a book to be kept by him for the purpose, which information and the exact location of the body in the lot shall be given by the sexton to the Superintendent in order that he may make the record required in Rule XI.

Rule XIII. Purchasers of lots in the cemetery will have the ground they purchased secured to them, their heirs and families, for a burial place forever; and for the burial of such other persons as they may chose to admit, provided that such admission is free of charge and without compensation, after first having gained the consent of the Trustees.

Rule XIV. The form of Deeds of conveyance of burial lots shall be substantially as follows; viz.:

Countersigned,
Superintendent,
"These presents witness that the Neshannock Presbyterian Congregation, a corporation, in consideration of the sum of.....dollars, to it paid, the receipt whereof is hereby acknowledged, does hereby grant, bargain, and sell to....., heirs, and assigns.....Lot No.....in section.....in the plan of the cemetery of said Corporation in Wilmington Township, Lawrence County and State of Pennsylvania, to have and to hold the same unto the said.....heirs and assigns, for the purpose of human sepulchre alone, subject to the By-laws, Rules and Regulations of said Corporation now existing or hereafter to be adopted for the care, management, and control of said cemetery, and to be under the control and management of the officers of said Corporation in accordance therewith. In testimony whereof said Corporation has hereunto affixed its common seal and caused the same to be attached by the President and Secretary and countersigned by the Superintendent thereof the.....day of.....A. D.....
.....Secretary. President."

And the President, Secretary, and Superintendent are hereby authorized and empowered to execute and deliver from time to time such deed or deeds as may be necessary to convey lots to the purchasers thereof.

Rule XV. The purchasers of lots cannot re-sell or transfer their lots to any other person without the consent of the Trustees first having been obtained. The charges for transferring, including the recording of the same on the books of the Corporation, shall be one dollar.

Rule XVI. No person shall take possession of any lot or make any improvements thereon, nor shall any grave be dug, nor the remains of any dead body be deposited therein until the proper provision be made for the payment of said lots satisfactory to the Superintendent, and a deed obtained therefor.

Rule XVII. The proprietor of any lot shall have the right to erect proper stones, monuments, or sepulchre structures and to cultivate with the consent of the Superintendent shrubs and plants in the same. But if any shrubs situated within said lot shall become detrimental to adjoining or adjacent lots, avenues or walks, or dangerous or inconvenient to passersby, it shall be the duty of the sexton, and he shall have the right to enter upon the lot and remove the shrubs or such part of them as may be dangerous or inconvenient, at the expense of the owner of the lot.

The foundations of all heavy monuments must be to the depth of five (5) feet, and the construction of all foundations shall be under the direction and supervision of the Superintendent or sexton.

Rule XVIII. No workman or other employe will be admitted to the cemetery for the purpose of doing any work therein, without the consent of the sexton be first had. And all materials brought into the cemetery to be used in the improvement of lots must be transported and deposited within the cemetery in such manner as the sexton may direct; and all earth, stone or rubbish accumulated in improving any lot must be removed and deposited under the direction of the sexton, by the lot-holder, or at his expense, or if not done immediately by the lot owner, then by the sexton at the expense of said lot owner, and without any claim or pay on the part of the lot owner for such earth, stone or rubbish.

Rule XIX. All workmen employed in improving lots, constructing vaults, erecting monuments or other work must be subject to the control and direction of the sexton. Persons refusing to conform to this regulation shall be excluded from the cemetery.

Rule XX. All graves must be dug and lots graded and sodded by the sexton at the expense of the lot owner, and in case of his inability to do the work, then by such other person as the Superintendent may appoint.

Rule XXI. No disinterment will be allowed without the permission of the Superintendent, and the disinterments shall be attended to and done exclusively by the sexton.

Rule XXII. All notices of interment should be given on the day previous to the interment. And the Corporation shall not be held responsible for not having a grave prepared in time for burial unless the sexton shall have had at least eight hours of daylight previous notice thereof.

Rule XXIII. Persons driving through the grounds must not drive faster than a walk, and horses must not be left unattended on the grounds.

Rule XXIV. The sexton is directed and empowered to at all times enforce the above regulations, and to exclude from the cemetery and from any lot within the same any person or persons wilfully violating the rules and regulations of the Acts of Assembly relative to cemeteries; and he is also authorized and empowered to exclude from any of the lots in said cemetery and to refuse admission to said cemetery any object or thing that would in his opinion mar the harmony and agricultural or horticultural beauty of the grounds.

Rule XXV. The Trustees shall, upon the adoption of these rules prepare a schedule of prices of burial lots in said cemetery, as well as a schedule of prices to be charged for disinterments, digging graves, grading and sodding lots, and such other work as may be done by the sexton for lot owners.

Eighteen years later, the congregation saw the advisability of amending its charter so as to include the operation of a cemetery. The petition for the desired amendments and the decree of Court approving them are as follows:

To the Honorable S. Plummer Emery, President Judge of the Court of Common Pleas of Lawrence County, Pennsylvania:

The petition of Neshannock Congregation respectfully represents:

That it is a corporation formed and existing under the provisions of the Act of Assembly, entitled "An Act providing for the incorporation and regulation of certain corporations," approved April 29, 1874, and its amendments and supplements, having been incorporated by this Honorable Court on February 21, 1884, as appears by its charter, a true copy whereof is hereto attached, marked "Exhibit A" [see Charter] and made a part hereof. That agreeably to corporate action duly taken on the fifteenth day of September, 1920, it desires to alter, amend, and improve the provisions of its charter, pursuant to the provisions of said Act in the manner following:

The first numbered paragraph of said charter shall be amended so as to read: First: The name of the corporation shall be Neshannock Presbyterian Church.

The second numbered paragraph of said charter shall be amended so as to read: Second: The said corporation is formed for the purpose of the worship of Almighty God according to the faith, doctrine, discipline, and usages of the Presbyterian Church in the United States of America and for the further collateral purpose of conducting a public cemetery not for profit other than is necessary for the proper maintenance of said cemetery.

The third numbered paragraph of said charter shall be amended so as to read: Third: The business of said corporation is to be transacted in the Borough of New Wilmington, County of Lawrence and State of Pennsylvania, and the cemetery of said corporation is located in Wilmington Township in said county.

The sixth numbered paragraph of said charter shall be amended so as to read: Sixth: The number of trustees of said corporation is fixed at six, citizens of Pennsylvania, a majority of which shall be lay members of this corporation. The term of office of a trustee shall be three years, and two trustees shall be elected annually at the annual meeting of the corporation. The names and residences of the trustees who have been chosen and are now serving as such are: W. S. Bell, West Middlesex, Pa., R. D.; S. B. Elliott, New Wilmington, Pa., R. D. 63; Andrew Wible, New Wilmington, Pa.; John C. Rust, New Wilmington, Pa., R. D. 63; Leroy Thompson, New Wilmington, Pa., R. D. 1; Logan Buckwalter, West Middlesex, Pa., R. D.

The corporation at said annual meeting shall annually elect, from among the trustees then in office or elected that day, a president and secretary for said corporation, and a treasurer for said corporation, who may be one of said trustees or otherwise as is deemed best.

Vacancies in the office of president, treasurer, and secretary shall be filled by the board of trustees until the next annual meeting, and vacancies in the office of trustee shall be filled by the remaining members of the Board of Trustees until the next annual meeting, unless a special meeting of the corporation is called for that purpose.

At the annual meeting of the corporation to be held in 1921, the corporation shall elect two (2) trustees for three years, two (2) trustees for two years, and two (2) trustees for one year.

The next annual meeting of the corporation shall be held on the first Friday of April, 1921, and the annual meeting of said corporation thereafter shall be held on the first Friday of April in each year, but the time for holding the same may be prescribed by the by-laws and thereby fixed for any other day.

The seventh numbered paragraph of said charter shall be amended so as to read: Seventh: Said corporation has no capital stock nor shares of stock. The amount of property to be held shall be limited to the amount authorized by law for such purposes. Each member of the congregation in good and regular standing and in full communion in said church as an ecclesiastical body shall be considered a member of the corporation during his or her membership in the ecclesiastical body and thereby entitled to one vote. Persons shall become members of said congregation as an ecclesiastical body and thereby members of said corporation, and shall cease to be members thereof

according to the rules, regulations, usages, canons, discipline, and requirements of the Presbyterian Church in the United States of America, in so far as the same are not inconsistent with the provisions of the constitution and laws of the United States of America and of the Commonwealth of Pennsylvania.

The said charter shall further be amended by adding thereto an eighth numbered paragraph as follows:

Eighth: The property, real and personal, other than funds from plate, Christmas and Easter collections, and annual voluntary contributions for salaries of clergy, teachers, organist, and sexton, shall be taken and held subject to the control of the lay members of said corporation, or the control and disposition of such constituted officers or representatives thereof as shall be composed of a majority of lay members, citizens of Pennsylvania, having a controlling power according to the rules, regulations, usages or corporate requirements thereof so far as the same are consistent with the laws of the Commonwealth of Pennsylvania, which control and disposition shall be exercised in accordance with and subject to the rules, regulations, canons, discipline, and requirements of the Presbyterian Church in the United States of America.

The said charter shall further be amended by adding thereto a ninth numbered paragraph as follows:

Ninth: The cemetery owned by said corporation situate in Wilmington Township, in Lawrence County, Pennsylvania, and known as "Neshannock Cemetery" shall be cared for, managed, and controlled by the trustees of this corporation subject to such rules and regulations as now exist or hereafter shall be adopted by this corporation in regard thereto, which rules and regulations shall not be inconsistent with the constitution and laws of the United States of America or the Commonwealth of Pennsylvania, provided always nevertheless that any funds contributed or held in trust for the improvement, maintenance, and care of the cemetery or any part thereof, or held as an endowment, the income of which is to be used for the purposes above mentioned or any of them, shall always be under the control and management of the trustees of the corporation, and the treasurer of the corporation shall be ex officio the custodian of said funds, and any conditions or limitations placed thereon by the donors of said funds shall always be respected and observed, any rules to the contrary notwithstanding; the object and purpose of the provisions of this paragraph being to continue and care for the cemetery continuously maintained by said congregation in the former church yard of said congregation since the organization of the congregation in or prior to the year Anno Domini 1800.

Wherefore the said Neshannock Congregation prays this Honorable Court that said amendments may be approved and that, upon compliance with the requirements of said Act the

same may be incorporated into and be made and taken to be a part of its said charter.

In witness whereof, the corporate seal of the said Neshannock Congregation is hereto affixed and duly attested this 17th day of September, A. D. 1920.

NESHANNOCK CONGREGATION

Attest

S. B. ELLIOTT,
Secretary.
[SEAL]

By

W. S. BELL,
President.

THE FINAL DECREE

And now, to-wit, this 6th day of December, A. D. 1920, it appearing on the presentation of the foregoing petition that the order of court heretofore made relating to the publication of notice has been complied with, and that publication of the notice of the presentation of said petition has been made, as required by said order and the laws of Pennsylvania, upon due consideration, it is ordered and decreed that the said amendments, improvements and alterations prayed for in said petition are approved, and it is further ordered and decreed that if any rule or regulation for the care, management and control of the cemetery mentioned in the ninth numbered paragraph of said charter as hereby amended now does or hereafter shall provide for the sale of any lot or lots in said cemetery or burial ground and any such lot or lots are sold hereafter as places of burial of the dead, that a sum equal to at least one tenth of the gross amount of the funds arising from the sale of the lots in said burial grounds or cemetery shall be set apart by the trustees of said corporation for the perpetual care and preservation of the grounds and the repair and renewal of the buildings and property thereof; which funds so set apart by the trustees of said church shall be invested by them, in trust, for the uses and purposes of said trust, and the income arising therefrom shall be applied by them to the purposes aforesaid, and on or before the first Monday of May, 1921, and annually thereafter they shall file with the clerk of the Court of Quarter Sessions of Lawrence County, Pennsylvania, a bond with sufficient sureties, to be approved by said Court of Quarter Sessions in the full amount of the trust investment at the time said bond is approved, conditioned for the faithful performance of the trust and for the perpetual care and preservation of the grounds and property of said cemetery or burial ground; and it is further ordered and decreed that upon the recording of the foregoing petition, the order of publication made November 1, 1920, and this order in the office of the Recorder of Deeds in and for

Lawrence County, in the State of Pennsylvania, the said amendments, improvements, and alterations and this order shall be taken to be a part of the charter of the Neshannock Congregation, and the name of said corporation hereafter shall be "Neshannock Presbyterian Church."

Attest:

R. M. CAMPBELL,
Prothonotary

[SEAL]

By the Court:

S. PLUMMER EMERY,
*President Judge of the 53rd
District of Pennsylvania.*

Shortly after the charter had been enlarged to include the operation of a public cemetery, the congregation purchased additional land on the east side of the old burying-ground to be held in reserve for future needs. It also appointed a committee to secure funds for the endowment of the cemetery.

The owners of lots in the original graveyard received benefits under the amended charter for which they had not paid, and the endowment committee under the self-sacrificing leadership of Mr. J. W. Fulkman proceeded at once with much unrequited toil to secure the addresses of all families interested in such lots, and to solicit from them and others such contributions as their gratitude might incline them to give. One of the most interesting, and at the same time one of the most liberal, responses to these solicitations, came from a son of one of the faithful janitors of the church, Mr. Edward H. Smith of Cleveland, Ohio. He was justly proud of the fact that his family had served the church through more than the third of a century, and that he was permitted later to further honor both his family and the church by ranking himself with the most generous supporters of the new cemetery, which now extended over the site of his boyhood home and playgrounds.

A number of graves in the old burying-ground were never supplied with markers. In 1899 the Reverend Hubert Rex Johnson requested Mr. Adam Wilson, the best authority on the old graves, to supply him with the names, as far as he could, of all unmarked graves and of all graves whose markers had become illegible; also to make an accurate list of the graves of soldiers who had served in the various wars. In response to the last part of the request the following names were furnished, including three or four added afterwards by Robert Smith. Other soldiers of the Civil War were buried later:

The Revolutionary War.—Joseph Kirk, Samuel Phillips (no stone), Patrick Wilson (stone illegible).

The War of 1812.—Francis Gibson, — Somerville (no stone), — Donaldson (no stone), Samuel Hezlep, Major James Gault, Thomas Henry, Captain Matthew Dawson, George Davis, Andrew Marquis, Thomas Wilson, Henry Mercer, Benjamin Junkin, Isaac Phillips, Patrick Wilson, John Gilliland.

The Civil War.—Calvin Titsler, James Wilson, — Vogan, James Ritchie, C. C. Ritchie, Thompson Buckalew, Lieutenant W. M. Gibson, Lieutenant Colonel M. M. Dawson, John Hope, Robert Henderson, Alexander Phillips, James Mercer, Zachariah Donaldson, William Henry, Samuel Dick, John Mercer, William Mercer, John D. Wilson, Jefferson Moore, James W. Buchanan, Harvey M. Dawson, Hugh Cramer, E. Baxter Wilson, Andrew Marquis.

Only a small number of the soldiers of the Revolutionary War settled on the donation lands, and very few ever came to Neshannock. Besides those mentioned by Mr. Adam Wilson it is known that at least two others, Christopher Irwin and James Young were members of the Neshannock Church.

Daniel Means, William Hodge, and William McCrumb served in the War of 1812, also other men who attended the Neshannock Church, but were buried elsewhere. Many sons of the church who served in the Civil War were buried in other cemeteries.

Individual Communion Cups

The Neshannock congregation has always maintained a delightful conservatism. Its customs have remained in use long enough to become peculiarly sacred, and sometimes long enough to gather the charm of antiquity. One of these protracted customs was the use of the old-time communion cups. In 1900 when the congregation was gently inoculated with the idea that individual cups would dignify and beautify the observance of the Lord's Supper, numerous persons were encountered who thought the service would mean less to them if observed in that manner. One old man claimed that the new way was unscriptural, and maintained his position even when confronted with the argument that two or four cups might be as unscriptural as two hundred or four hundred. Individual cups were first used on April 10, 1910.

The World War

Doctor Kirkbride's pastorate covered the period of the World War, but though the service flag of his church bore many stars there was far less excitement in the congregation than that which prevailed at the time of the Civil War, or even that of the War of 1812.

A deep and relentless indignation had been generated in the hearts of the American people against the inhuman deeds of Germany's brutal war lords, and no debating of international problems, and no pomp of military demonstration was necessary for the recruiting of armies. The decency and honor of humanity had been outraged, and that was cause enough to bring every true American to defensive arms. Indeed multitudes deplored the fact that they were too old to assist in the punishment of the world's most heinous military crime, and vast numbers of men were disappointed that the draft had passed over their names. The sons of Neshannock went forth with but little demonstration, save that the prayers of the church like legions of angels accompanied and guarded them. Some had been taken by the draft, but others volunteered their services, and all of them were willing to make more and greater sacrifices than circumstances at any time required of them. Only one, Lieutenant William Arthur Jewell, a student for the gospel ministry, was called upon to lay down his life.

The following list contains perhaps all the names entitled to a star on the church service flag:

Chaplain William Carson Press, Lieutenant Perry A. Kuhn, Lieutenant William Arthur Jewell, Second Mate J. Leroy Beighle (Navy), James A. Pitzer (Navy), George A. Fulkman (Navy), S. McKay Dicks, Corporal Charles A. McCormick, Lester H. Conway (Aviation), W. McDowell Johnston, Corporal T. Paul Porter, Roy Reed, Corporal Arthur D. Kirkbride, Harry Dicks, Louis Kempf (Navy), Raymond W. Kirkbride, Sergeant Roy Fowler Conway, Charles H. Axe, Donald Donley, Alexander Phillips, Howard C. Black, Lloyd Hunter, August Holdfelder, Samuel Whitaker, Fred E. Lusk, Mary McClenahan (Nurse).

The church was far from being indifferent to the welfare and memory of its sons and daughters who risked their lives for world safety. It kept on display an honor roll, a service flag presented by Miss Fannie J. Porter, and a frame of individual

flags presented by Mr. James C. Rumsey; and, finally, a victory flag took the place of the demobilized service flag.

The Pipe Organ

Through all its history the church has been well supplied with musical talent, and nearly always had vocalists of good or superior training. To a degree unusual in churches, musical instruments were regarded merely as admissible aids to the human voice, and in the thought of the people were very subordinate to their large and well trained choirs. Slowly, however, the congregation realized that if instrumental help was useful, the best would be most useful. Eventually Mr. McCormick Moore, after conferring with Doctor Kirkbride, started a movement that resulted in the purchase of a pipe organ. The success of the movement, however, was made possible by the generosity of the Reverend Samuel Elliott, D.D., a beloved son of the church. The purchase was made in the pastorate of Mr. Bucher, and the instrument was installed in May, 1925.

The Reverend Sherman A. Kirkbride, D.D.

After a faithful and successful pastorate of twenty years and four months, Doctor Kirkbride resigned his charge to become pastor-at-large of the Presbyteries of Beaver and Shenango. The dissolution of the pastoral relation took effect on the last day of January, 1922, and Doctor Kirkbride, a few weeks later, moved from the manse to a house he had bought on Waugh Avenue, from which he planned to carry on the work of his extensive field.

Men who serve a church usefully for twenty years or more always have a number of rare intellectual, social, and spiritual qualities that commend them constantly to the people, and in this Doctor Kirkbride was no exception. His long pastorate was not one of persistent disastrous staying, but one that was marked by continuous progress to the end; not a selfish clinging, but an unselfish devotion that extended beyond all limits of monetary hopes or rewards. Aside from his pastoral work he will be permanently remembered for his irreproachable life as a citizen, and his fine bearing as a Christian gentleman.

The Reverend Sherman Asher Kirkbride, D.D., was born at North Benton, Ohio, on October 24, 1865. He was graduated from Mount Union College in 1886, and from the Western

Theological Seminary in 1892. The degree of Doctor of Divinity was conferred on him by his Alma Mater in 1914. Mr. Kirkbride began teaching in the sixteenth year of his age, and after completing his college course taught again for a year at Mineral Ridge, Ohio. He then accepted the principalship of the Poland Union Seminary, where he remained until he began his theological studies. After leaving the theological seminary he accepted a call to the churches at Leesburg and Center in Mercer County and remained with them until 1901, when he was called to Neshannock. He was the fourth pastor of the church to serve as stated clerk of his presbytery, being preceded by the Reverends Mealy, McCready and Wick.

On December 25, 1889, Mr. Kirkbride was united in marriage with Miss Clara L. Daniel of Carrollton, Ohio, a graduate in music of Mount Union College, and a brilliant student in its literary course. Two sons and a daughter were born to them—Raymond W., Arthur D., and Clara Dorothy. Both sons served in France in the World War. Arthur fought in the Meuse-Argonne battle, and Raymond ran an ambulance in connection with it. Both were graduated from Westminster College. Raymond taught French for a time at Delaware University, and later became the director of foreign study for that institution, with headquarters in Paris. He was decorated by the French Government as "Officier d'Academie." After his return from Europe, Arthur taught French for a while and afterwards accepted a position in the bank in New Wilmington. He inherited richly from the musical gifts of his parents. Dorothy, a member of the class of 1925 in Westminster College, has proved herself a superior student and a gifted musician.

Mrs. Kirkbride, though prevented by imperfect health from strenuous activity, highly honored her position in the church, and shared with her husband in the affections of the people. Her rare gifts found their chief expression in the work of the local and presbyterial missionary societies.

The Reverend George H. Bucher

After Doctor Kirkbride's release the congregation issued a call for the pastoral services of the Reverend George Hough Bucher. The call was accepted, and the installation took place in December, 1922.

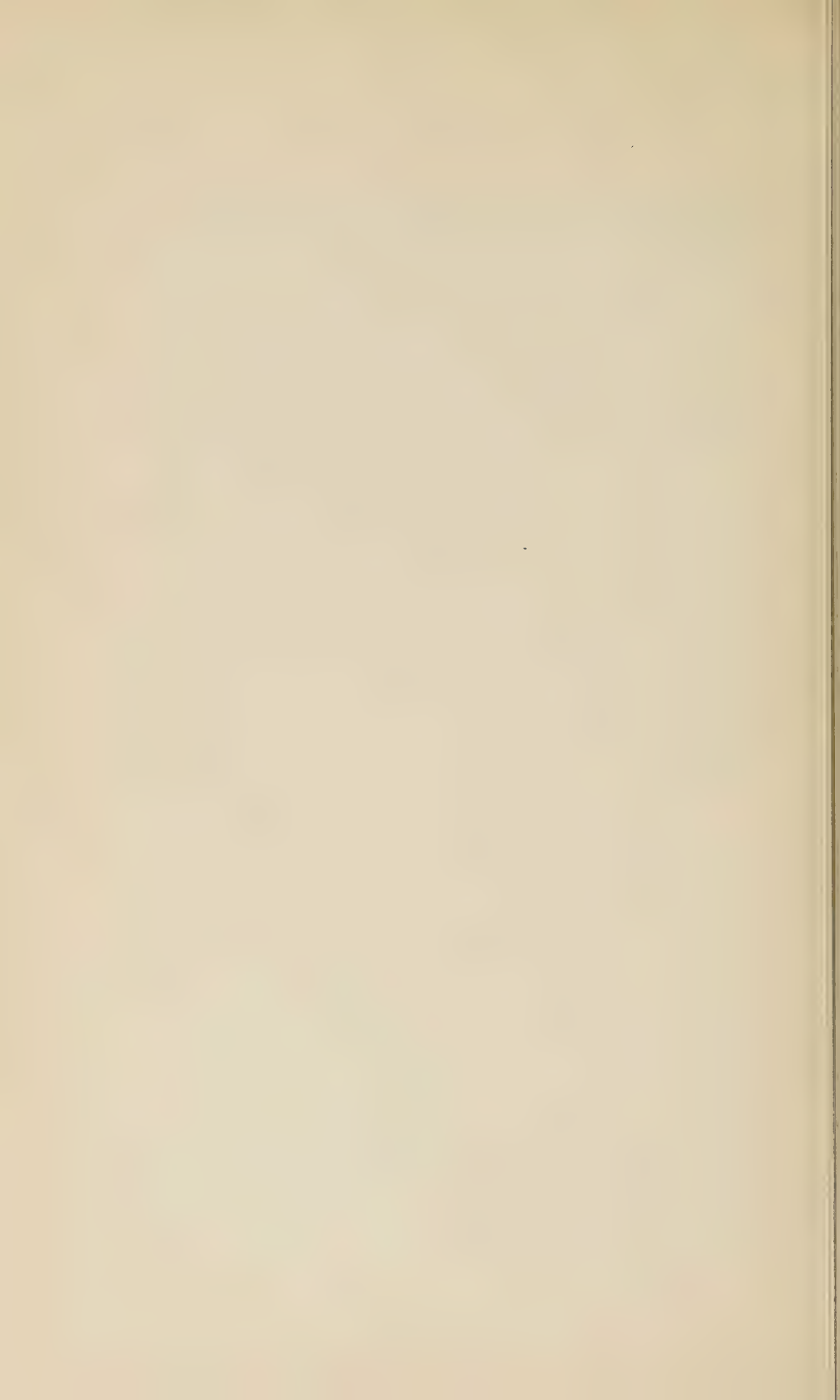
Mr. Bucher was born in Mechanicsburg, Pennsylvania, on

July 11, 1874. He prepared for college at the Harrisburg Academy, Harrisburg, Pennsylvania, and was graduated from Dickinson College in 1895, and from Princeton Theological Seminary in 1898. In 1898 he completed a course in the Graduate School of Princeton University, and received the degree of Master of Arts.

He was licensed by the Presbytery of Carlisle in April, 1898, and ordained by the Presbytery of Fargo in October of the same year. From July, 1898, to July, 1900, he served as stated supply of the churches of Wheatland and Chaffee in North Dakota. In December, 1900, he became pastor of the Upper Path Valley Church in the Presbytery of Carlisle and served it until December, 1904, when he accepted a call to the First Church of Pennington, New Jersey. For eighteen years he labored faithfully and successfully in this field, serving it until he was called to Neshannock.

On June 29, 1899, Mr. Bucher was united in marriage with Miss Anna Williams Hale of Princeton, New Jersey. Four children were born to them; namely, George Hale, Anna Williams, Robert Young, Henry Hale.

Mr. Bucher came to the church with ripe years of pulpit experience, and at a period in life when men still think constructively and act with foresight. He came to an educational center, where the presence and charm of aspiring youth, more potent than any fabled fountain of youth, put age and decay to flight, and fill the lips of the man of God with living messages; he came to a community rich in history, and so surpassingly virile that its sons and daughters had long before penetrated to the uttermost parts of the earth as teachers and leaders of men; he came to a parish in a beautiful rural setting, where the earth puts forth her most alluring enchantments, and the untarnished heavens declare the eternal majesty and glory of God: here, where the ambassadors of God are always welcome, where the holiest message of the prophet reaches a hearing ear and an understanding heart, where the truth descends to fertile soil and brings forth abundant harvests—here, with a strong hand and an unfaltering heart the tenth pastor began the duty of leading the people of God through another stage of their history, to a point still higher, and a place still more honorable than any before attained by them.



PART II
BIOGRAPHY AND STATISTICS



SYNODS, PRESBYTERIES, PASTORS

The Neshannock Church is but ten years younger than the General Assembly. It has been enrolled in five synods and seven presbyteries.

Succession of Synods

Synod of Virginia.....	1798 to 1802
Synod of Pittsburgh.....	1802 to 1854
Synod of Allegheny.....	1854 to 1870
Synod of Erie.....	1870 to 1881
Synod of Pennsylvania.....	1881 to

Succession of Presbyteries

Presbytery of Ohio.....	1798 to 1801
Presbytery of Erie.....	1801 to 1808
Presbytery of Hartford.....	1808 to 1833
Presbytery of Beaver.....	1833 to 1838
Presbytery of Erie.....	1838 to 1845
Presbytery of Beaver.....	1845 to 1870
Presbytery of Shenango.....	1870 to

Succession of Pastors

	Installed	Released
William Wick.....	Sept. 3, 1800;	July 1, 1801
James Satterfield.....	March 3, 1802;	Jan. 14, 1812
William Matthews.....	Oct. 20, 1813;	Jan. 9, 1816
William Wood.....	Oct. 22, 1817;	Jan. 10, 1837
Absalom McCready.....	Oct. 14, 1839;	Jan. 1, 1858
Robert Dickson, D. D.....	April 19, 1859;	March 7, 1867
John McCaskey Mealy, D. D.....	Sept. 25, 1867;	April 19, 1898
Hubert Rex Johnson.....	May 4, 1899;	April 15, 1901
Sherman Asher Kirkbride, D. D.....	Sept. 24, 1901;	Jan. 31, 1922
George Hough Bucher.....	Dec. 1922	

BIOGRAPHICAL SKETCHES OF THE RULING ELDERS

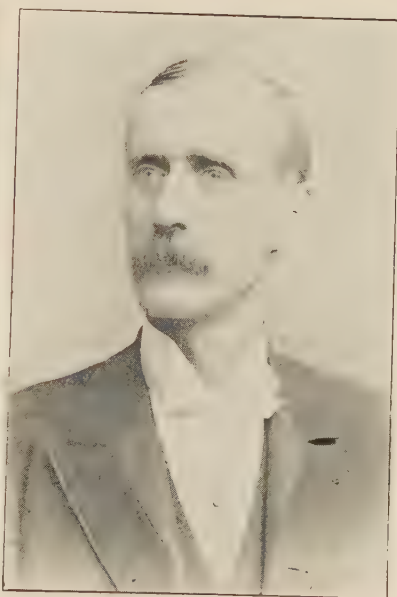
The scarcity, inaccuracy and incompleteness of records relating to the early history of the church make the reconstructing of the succession of elders as difficult as the solving of a series of Sphinxine riddles. The brief historical notes left by

Malcolm McComb, one of the clerks of Session, were simply statements from memory, covering a period of forty years or more. Evidently Mr. McComb made no attempt to secure exact facts, and, therefore, involved himself in error. In a list of nine elders, Patrick Scott and Robert McComb are mentioned at too early a date, and Samuel Marquis and Alexander McKindley are omitted. He also mentions Alexander McCandless as one of the first four elders, but in another sketch confines the original eldership to three persons, and omits the name of Mr. McCandless.

The exact membership of the bench of elders at the organization of the church is now known to have been just two—Robert Stevenson and Thomas Scott. On January 15, 1810, there were six members—Robert Stevenson, Thomas Scott, John McClain, William Jackson, Samuel Marquis, and Alexander McKindley, and on September 4, 1835, there were eight—John McClain, Abner Gibson, George Thompson, Samuel Blackson, Malcolm McComb, Isaac Donaldson, Samuel Marquis, Jr., and James Banks. For the intervening dates clues of all kinds were assembled and worked out, with the result that the names of all who served as elders have been recovered, and the order of election perhaps accurately ascertained. Pastor's note books, presbyterial records, diaries, and old letters were helpful in determining dates of election. One letter gave an exact date.

The names that follow are of a noble body of men, whose merited praise would require volumes instead of pages.

1. ROBERT STEVENSON. Mr. Stevenson was born in Chester County, Pa., about 1777. He was a son of the Honorable John Stevenson, who came to America from England about 1750, and after a sojourn in Chester County moved to Washington County. In the spring of 1798, Robert Stevenson, then twenty-one years of age, took up a claim in the Neshannock neighborhood, and after building his cabin and planting his crops returned to Washington County and was married to Miss Elizabeth Scott, who, after a few days, accompanied him on horseback to their new home. Mr. Stevenson had certain bright qualities that made him immediately popular in his forest neighborhood, and his irreproachable life brought him the honor for a time of being the religious leader of his community. He was elected to the eldership and ordained at the organization of the church.



(Above) Miss Harriet Johnson, Sister of the Eighth Pastor, Ruling Elder John W. Fulkman. (Below) Ministerial Sons, the Rev. J. Sumner Cotton and the Rev. J. M. Mercer, D. D.



ORGANISTS

Mrs. Elizabeth Francis Williams
Mrs. Nellie Wilson Redfield

Mrs. Phoebe Cotton Brewer
Mrs. Frank Johnston

perhaps in 1798 or early in 1799. The statement made in the History of Plain Grove that he was elected in 1804 is an error of family tradition. He certainly represented the church in Presbytery in 1802.

Mr. Stevenson had good musical gifts that had received some training. He was for a long time the precentor in his church. He moved to Plain Grove in 1824, and served as elder in that church until 1856, when he was chosen to the same office in the new church of Leesburg. He died on April 3, 1862.

2. THOMAS SCOTT. Mr. Scott came to the Neshannock neighborhood in 1798 or earlier, and took up eight hundred acres of land three miles or more west of the present site of New Wilmington. He was elected to the eldership at the organization of the church, and was in Presbytery at least once. He lived in a day when malicious tongues were busy, and no one, not even a pastor or a ruling elder was safe from their deadly thrusts. In 1810 somebody charged him with falsehood. He was tried by the Session, but was cleared. His name does not appear in the treasurer's book for 1813.

3. ALEXANDER McCANDLESS. Mr. McCandless purchased about one hundred acres of land in the bounds of the congregation about 1803. He appears to have served as a ruling elder elsewhere before coming to Neshannock. According to an obscure reference in notes kept by the Reverend James Satterfield, and a statement made by Robert Stevenson, an election of elders must have been held in 1804. If so, Mr. McCandless was chosen at that time. For some unknown reason he was "voted out of the Session" on June 1, 1808. He complained a good deal, but did not forsake the church. He was a regular subscriber until 1820, when his name disappears. Church trials were too numerous in those days to be taken as seriously as they would have been a hundred years later.

4. JOHN McCLAIN. Mr. McClain was born in Westmoreland County, Pa., about 1760, and came to Neshannock soon after 1800. He was elected to the eldership about 1804, certainly before September 5, 1806, and served until his death, which occurred on November 9, 1838. He was a man of sterling character, and an esteemed member of his church and community. His self-discipline was almost too severe, but while he wished others to walk as he walked, he did not often make his standards

offensive. He was a faithful guardian of the doctrines of his church, and kept the Sabbath with Levitical strictness. On one occasion while walking through the forest with others on his way to the church, he forbade his granddaughter to pick up chestnuts that had fallen in their path. Once, at a week-day preparatory service in winter, he reproved Charles Gibson, a mischievous young lad, for having bells on his horse, contrary to custom when attending religious services. But Charles came back the next day with all the bells he could borrow—only to discover that the good old elder had the backing of the whole congregation.

On the Sunday after Mr. McClain's death, while his body was still lying in the home, his little bay mare that he had ridden regularly to church was turned loose by some one to go to the watering trough. Instead of returning, she went to the church and stood at her usual hitching place until the services were over.

5. WILLIAM JACKSON. Mr. Jackson was born in Washington County, Pa., in 1765. In 1793 he was married to Miss Margaret Lytle, and in 1801 came to Mercer County and purchased land on the south side of the Neshannock Parish. He was a brother of the famous "praying elder," Philip Jackson of the Cross Roads Church, Washington County, and was himself a devout man. He was elected to the eldership about 1806, certainly before April 2, 1807, and served until 1813, when he moved to another neighborhood and united with the Hopewell Church. In 1837 he united with the West Middlesex Church as a charter member, and served as a ruling elder until his death, which occurred on December 7, 1843.

Mr. Jackson was a quiet man, and disliked discord; but even he, like David, had to mourn the sword-like tongues of his fellow-men. In an effort to protect the honor of his family, which had become involved in a neighborhood dispute, he was so cautious in his utterances that he seemed to dissemble the truth, and therefore had to stand trial before the Session for falsehood. His case was carried up to Presbytery, but he was finally cleared.

6. SAMUEL MARQUIS. Mr. Marquis came from Washington County, Pa., in 1805, and purchased two hundred fifty acres of land within the bounds of the Neshannock congregation. He was accompanied by his wife, Sarah, and his four sons, Robert,

Andrew, Samuel, and James. He was elected to the eldership about 1806, certainly before October 20, 1807, and served until February 27, 1837, when he was dismissed to the Pulaski church.

Mr. Marquis was a vigorous thinker and a natural leader, though somewhat arbitrary. He was well informed, especially in the theology of his day. It was he who led in the preferment of charges against his pastor, the Reverend James Satterfield. He and his family contributed a large share towards the success of the Neshannock Church.

7. ALEXANDER MCKINDLEY. Mr. McKindley came to Mercer County between 1800 and 1803. In the latter year he was assessed for four hundred acres of land. He was elected to the office of ruling elder about 1808, certainly before January 15, 1810. Since his name does not appear in any existing subscription list, he must have left the congregation before 1813.

8. PATRICK SCOTT. Mr. Scott and a twin sister were born at sea about 1735. The sister died, and her body was consigned to the great deep. When the mother was asked by her husband to suggest a name for the boy, she replied, "Call him Patrick; the name does not matter, for he will not live long." But Patrick lived, and lived long.

Mr. Scott was married to Martha Cotton, perhaps in Washington County, Pa., and brought up a family of three children—Mary, Martha, and Francis. In 1807, at the age of seventy-two years, he purchased a farm of one hundred ten acres adjoining John Waugh's property in Lackawannock Township, and moved to it with his family.

About 1812, certainly after January 15, 1810, and before October 21, 1817, he was elected to the eldership, and served until his death in 1819. His body lies in the Neshannock cemetery. His upright life is still showing in the generations that have followed him.

9. ROBERT MCCOMB. It appears that in 1792, Robert McComb was living in the State of Delaware not far from the "Head of Elk." About three or four years later he was operating a grist-mill on Chartiers Creek, Washington County, Pa. In 1808 he moved with his family to a farm of two hundred acres in Lackawannock Township, three or four miles northeast of the Neshannock Church.

Mr. McComb was elected to the eldership about 1812 and

continued on the bench until his death in 1830, though inactive for a number of years. He was born in 1753. As a miller, he won the reputation of being the most honest man in Washington County. As a member and officer of the Neshannock Church he was without reproach.

10. **MARMADUKE WILSON.** Mr. Wilson was the second son of Samuel and Mary (Van Wier) Wilson, who at an early date were living near Gettysburg, Pa. Mr. Wilson was married to Susan Beatty in 1744, and later moved with his nine children to Westmoreland County. In 1811, on the advice of his son Patrick, he moved to Neshannock Township, where he purchased 248 acres of land. His sons, Patrick and Samuel, and his daughters, Esther Rambo, Martha Gibson, Sarah Mitchell, and Elizabeth Byers came to Mercer County at the same time, and all are supposed to have made the journey together.

Mr. Wilson was an old-time self-instructed doctor, familiar with all the simple remedies of his day. His neighbors often sought his advice.

There are reasons for believing that Mr. Wilson served as an elder in a former church. He was elected at Neshannock about 1812, and was in Presbytery on April 6, 1819, but must have died soon after that date. He reached the great age of ninety-four years.

11. **ABNER GIBSON.** Mr. Gibson came to Neshannock from Westmoreland County, Pa., in 1811. His brothers, William, Isaac, and Francis preceded him by at least eight years. He was married to Mrs. Martha Dickey (widowed daughter of Marmaduke Wilson?). He operated a tanyard near New Wilmington.

Mr. Gibson was a very religious man, and was said to "carry his religion with him." He was ordained an elder about 1820, and performed the duties of his "quarter" without omitting a single detail. He prayed with the families assigned to his oversight, visited their sick, and catechised their children. At an early date he began to look with abhorrence on the brutality of slavery, and eventually began to withdraw himself from the religious fellowship of men who held pro-slavery views, or who manifested indifference to the rights of the slave. On December 21, 1843, he announced to the Session that he could no longer consistently hold communion with the church, because he con-

sidered it a pro-slavery church. He was therefore relieved of his office at once, he not being able to perform his ordination vows. He died on August 20, 1852, somewhat over sixty years of age.

12. **GEORGE THOMPSON.** Mr. Thompson was born on March 21, 1785. His father, whose name was George, was born in Ireland.

About 1809, Mr. Thompson purchased seventy-nine acres of land in the bounds of the Neshannock congregation, and near that time was married to Mary Scott, daughter of Patrick Scott, the eighth elder of the Neshannock Church. About 1820 Mr. Thompson was elected to the eldership. He served until his death, which occurred on April 25, 1842. His son William and his grandson Henderson followed him in the eldership, and his son George was a deacon.

13. **SAMUEL BLACKSON.** Mr. Blackson spelled his name as here printed, but some of the family adopted the spelling, Blackstone. He was born on October 19, 1775, and about 1803 came from Westmoreland County, Pa., to Mercer County and purchased a farm of four hundred acres. He was a fuller by trade, and worked for some time at the Junkin mill.

Mr. Blackson was married first to a Miss Hartford. She was the mother of his children. After her death in 1835, he was married to Miss Sarah Bell. She died soon after, and he married Mrs. Titus, a sister of his first wife.

Mr. Blackson was elected to the eldership about 1822, and served until June 16, 1838, when he was suspended from office and the privilege of the communion table, because his last marriage was a violation of the discipline of his church. He carried his case to Presbytery, but the action of Session was sustained. On January 19, 1839, he professed sorrow for his error, and the Session restored his membership, but not his office. He was rebuked by the moderator for his "ignorance of church discipline in such matters." Mr. Blackson's life had been so much beyond reproach that many people wondered why he should have been punished in his old age. He died on January 3, 1849, and was buried in the Neshannock graveyard.

14. **MALCOM MCCOMB.** Mr. McComb was a son of Robert McComb, the ninth elder of the church. He was born in the State of Delaware in 1788, spent his youth in Washington County, Pa., and came with his father to Neshannock in 1808.

On April 16, 1818, he was married to Miss Jane Sommerville, and continued to live on the farm with his father, where he brought up a family of four sons and three daughters.

Mr. McComb was one of the early school-teachers of his county, served as a justice of the peace, and took a leading part in the moral and civil affairs of his community. He was elected to the eldership after January 1, 1824, and before April 8, 1828, and served until his death, which occurred in 1849. He was made clerk of Session about 1835, and held the office until 1846.

15. ISAAC DONALDSON. Before April 8, 1828, and after January 1, 1824, the congregation increased its bench of elders from six to eight members. Mr. Donaldson was elected at that time. He was in Presbytery certainly as early as June, 1829.

Mr. Donaldson was born on December 15, 1791. His father, James Donaldson, sent him to a preparatory school hoping to have him enter the ministry, but had to abandon his desire because of the state of his son's health. Later Mr. Donaldson taught school for several terms, but after his marriage on June 29, 1813, to Miss Rebecca Shannon, he turned his attention to farming. In 1819 he and his brother James came to Mercer County as carpenters. They also purchased land, which they tilled in a limited way while following their trade. Mr. Donaldson was a lovable man. His brother, the Reverend Alexander Donaldson, D.D., of Elder's Ridge Academy, said of him, "Father excepted, I have never known a better man." He continued in office until his death, which occurred on May 25, 1858.

16. SAMUEL MARQUIS, JR. Mr. Marquis was the second son of Samuel Marquis, the sixth elder of the church. He was born in Washington County, Pa., in 1792, and came to Mercer County with his parents in 1805. In 1818 he was married to Margaret McComb, by whom he had seven sons and two daughters. He was a carpenter, but occupied and cultivated a part of his father's farm. He was ordained as an elder not earlier than January, 1824, nor later than April 8, 1828. He served until 1837, when he united with the new church at Pulaski. One of his duties as a member of Session was to provide the sacramental bread.

17. THE HONORABLE JAMES BANKS. Mr. Banks was born in Juniata County, Pa., in February, 1791. On May 11, 1815, he was married to Miss Mary Law, and on Monday, June fifth,

left with his wife for his new home in Mercer County. He lived about a mile northeast of Neshannock Falls, and with his family often walked to the Neshannock Church. His religious habits were absolutely regular. Nothing was allowed to interfere with his morning and evening worship, or thanks at meals; and he was never absent from public worship if it was possible to reach a church. The Sabbath was observed as a truly holy occasion. All secular reading was set aside, and only works of necessity were performed.

Mr. Banks took a great interest in public affairs, and was an enthusiastic Whig. He served in the State Legislature in 1840-1841.

Mr. Banks was elected to the eldership after July 12, 1830, and before April 3, 1832, and served in the Neshannock Church until 1840. In that year he entered the new organization at Rich Hill, for the existence of which he was chiefly responsible. He served there as elder until his death, which occurred suddenly in the church at the close of a service on April 17, 1881.

18. THE HONORABLE WILLIAM MILLER FRANCIS, A.M. Mr. Francis was born about 1810 in Ballymena, County Antrim, Ireland. His parents were Andrew and Elizabeth Francis. In 1828 or 1829 he came with his parents to America, and lived with them for a few years in Baltimore, Md. Soon after arriving in this country he became interested in the American Bible Society, and traveled as its representative over portions of the State of Maryland; but having a desire to be of greater service to the church, he abandoned the work to prepare for the ministry. He began his studies at Lafayette College, but on account of impaired health, left in his junior year. Later, however, he was given the honorary degree of Master of Arts.

In college he became acquainted with Miss Eleanor Junkin, a niece of the president, the Reverend George Junkin, D.D., LL.D., and an orphaned daughter of Captain John Junkin of Mercer County, Pa., and on October 25, 1838, was married to her at Mercer, Pa., by the Rev. James Satterfield. After spending a year or two on a farm near Pulaski, he moved to New Wilmington and engaged for a short time in mercantile business. A little later he purchased a farm south of the village, and there spent all but his declining years.

Mr. Francis united with the Neshannock Church on August

29, 1839, and was elected to the eldership on March 11, 1840. He was dismissed to the Pulaski church on July 21, 1843, but returned to Neshannock on June 13, 1845, and was reelected to the eldership on the fifth of the next month. He remained in office until September 18, 1870, when he resigned. He succeeded Malcom McComb as clerk of Session, and served from May, 1846, to April, 1862, when he resigned because of his opposition to the pastor. He resumed the clerkship at the beginning of the next pastorate.

In 1841 Mr. Francis was taken under the care of the Presbytery of Erie as a candidate for the gospel ministry, but he again abandoned his purpose. Though never reaching the ministry, he often served his church in all its courts. He was sent to the General Assembly at least four times, and in 1869 had the honor of being appointed by the last Old School Assembly on the Committee on Reunion, and thus became a member of the Joint-Committee that formulated the Basis of Reunion between the Old School and New School branches of the Presbyterian Church.

In 1857 he was elected to the State Senate on the Republican ticket, and served for three years. He was elected speaker of the Senate in 1860. When the Civil War broke out, he was appointed by Governor Curtin as a special Relief Commissioner for the State to look after sick and wounded soldiers.

Mr. Francis became entirely blind in the fall of 1874, but continued even after that affliction to teach his Bible class. After 1883 he spent most of his time with his children until his death, which occurred at New Athens, Ohio, on December 13, 1894. His wife died on the nineteenth of the following September, and her body was laid to rest by the side of her husband's in the old Neshannock graveyard.

Mr. Francis was a natural orator, quick and keen in his observations, and remarkably confident in action. In the senate of his State as well as in the higher courts of his church he always spoke with convincing power.

19. MAJOR JAMES GAULT. Mr. Gault was born on January 11, 1783. In 1808 he came with his brother-in-law, James Love, from Fayette County, Pa., to Mercer County. Mr. Love had purchased two hundred fifty acres of land about four miles northwest of the church and had sold half of it to Mr. Gault.

The two men with Mrs. Love and her little child occupied a covered wagon until their crops were planted and suitable buildings were erected. In the fall they returned to Fayette County to spend the winter. On March 2, 1809, Mr. Gault was married to Miss Margaret Chain, and a little later set out for his new home.

Mr. Gault served as Major in the War of 1812. He was appointed coroner of Mercer County in 1818, and was for some time a justice of the peace. He was elected to the eldership on March 11, 1840, and was ordained on Sunday, March the fifteenth. He served until late in 1858, when he was dismissed to the Unity Church. He died on April 15, 1859.

Mr. Gault distinguished himself as a peacemaker in the congregation, and as a friend of the young people. It was said by those who knew him that he did much more reading than was done by the average farmer. His library consisted chiefly of the standard religious books of his day, general literature, and works on slavery.

20. WILLIAM PHILLIPS. Mr. Phillips was a son of Isaac and Mary (McClain) Phillips, who came to Mercer County from Fayette between 1800 and 1803. He was born on October 25, 1802, and grew to be a physically powerful man. Many stories were in circulation long after his death about the athletic feats of his youth. As a wrestler (wrestling was a popular sport of his day) he had few equals. He was that kind of clean, popular young man who could flog a bully when necessary and still hold his friendship. It was said of him that "he was always protecting somebody or something." While at work one day on his farm near the canal, he saw a boatman abusing a horse. His indignation became so great that he ran to the fellow and reproved him. Finding that words had no effect, Mr. Phillips demonstrated his power to punish by dipping him in the canal.

Mr. Phillips was married first on February 1, 1833, to Miss Margaret Neal. She died in 1839 and left one child. His second marriage was to Miss Ruth Wright, by whom he had five sons, one of them being Alexander M. Phillips, who served as a member of the Pennsylvania House of Representatives in 1891-1892.

Mr. Phillips united with the church at the age of seventeen, was elected to the eldership on March 11, 1840, and was

ordained along with W. M. Francis, James Gault, and Luke Irwin on the Sunday following. He served until his death, which occurred on August 1, 1890.

21. LUKE IRWIN. Mr. Irwin was born in 1796. His parents, who came from Ireland, were early settlers in Mercer County, and early members of the Neshannock Church. On October 19, 1819, Mr. Irwin was married to Miss Mary Adams. She died, and he was married in 1860 to Mrs. Martha Scott.

On March 11, 1840, Mr. Irwin was elected to the eldership and was ordained on the following Sunday. He served until 1851, when he moved to a farm near Andrew, Iowa. He united with the Presbyterian church of that place in the same year, and was soon afterwards chosen an elder. He died on January 6, 1866. He was well informed in the Scriptures.

22. THE HONORABLE THOMAS POMEROY. Mr. Pomeroy was born in Derry Township, Westmoreland County, Pa., in November, 1804, and in 1815 came with his parents to a farm about four miles north of New Castle. In 1828 he was married to Miss Elizabeth Phillips, a sister of Samuel Phillips, the deacon, and moved to a farm about two miles east of New Wilmington. In 1834 he moved into the town and served as a justice of the peace. He was at one time one of the auditors of his county, and at another served on the Board of Internal Revenue of Pennsylvania. He was twice elected to the Legislature of his State, and also served three terms as associate judge of Lawrence County. He was very popular as a presiding officer at all kinds of meetings, and had some reputation as an orator.

Mr. Pomeroy was a member of the first group of deacons chosen in the Neshannock Church. He served in that office until January 2, 1846, when he resigned because he had accepted a place on the elders' bench, to which he had been chosen on July 5, 1845. He held the latter office until his death, which occurred on July 31, 1878.

His last days were full of suffering, caused by cancer and rheumatism. But his affliction instead of producing moral weakness brought out in great richness his faith, patience, and other graces. Though many rare men have been members of the Neshannock Church, not many have equaled Mr. Pomeroy in perfection of character, usefulness, and influence. He was faithful as an office-bearer in his church, and always acceptable as a

leader in religious meetings. He taught with success in the Sunday school, and his counsel in congregational meetings was always wise and enlightening.

23. **JOHN RAMBO WILSON.** Mr. Wilson was a son of Patrick and Rebecca (Moorhead) Wilson. He was born on August 3, 1811, in Mercer County, Pa. He inherited many good qualities from two strong ancestral lines, and had a deeply religious nature. At an early age he heard a description of a slave market that haunted his imagination for many years, and finally caused him to withdraw from the religious fellowship of those who did not take his open position on the question of slavery.

Mr. Wilson was elected to the eldership on July 5, 1845, and served until September 9, 1856, when, on account of his anti-slavery feelings, he united with the Free Church, and became an elder in that organization. After the Free Church expired he joined the First United Presbyterian Church of New Wilmington. He died on his birthday, August 3, 1887.

24. **SAMUEL PINKERTON.** Mr. Pinkerton was born on May 22, 1810. He was a son of John Pinkerton who came to Mercer County in 1805 and settled on a small tract of land on the Shenango River, southwest of the church (added one hundred acres in 1808). Mr. Pinkerton received only such schooling as the frontier afforded, but he increased his store of knowledge greatly in later years by diligent reading. He was strict, but not austere in his religious life and official position; watchful, but not severe in his family discipline; jovial, but not frivolous in his intercourse with men. He was elected to the eldership on July 5, 1845, and served until his death, which occurred on March 28, 1868.

25. **WILLIAM THOMPSON.** William Thompson was a son of George Thompson, the twelfth elder of the church. He was born on September 7, 1823, and at a very early age adopted certain high moral standards that later made him a model of uprightness in his community. He was remarkably reticent at all times, smiled but rarely, and never laughed heartily. But the fineness of his character revealed itself in other ways.

He was married on February 12, 1846, to Margaret A. Pinkerton. On January 2, 1857, he was elected to the eldership, in which office he served until his death on July 5, 1880.

26. **JOHN BENTLEY.** Mr. Bentley was born in Mercer County,

Pa., in 1801. He was the oldest son of Joshua Bentley, who came from Pittsburgh, Pa., in 1798 and purchaser 250 acres of land not far from the present site of Pulaski. In 1822 Mr. Bentley was married to Miss Anna Gundy (perhaps a daughter of Peter Gundy, an early settler). They had eleven children, six sons and five daughters.

Mr. Bentley was elected to the eldership on January 2, 1857, along with Hiram Watson and William Thompson. Mr. Watson, however, declined to serve (Steven Bell declined the eldership in 1852). About two and a half years later, or some time after June 17, 1859, he left the bounds of the congregation. He died at Scotch Grove, Iowa, in 1869.

27. **HIRAM WATSON.** Mr. Watson united with the church on certificate on June 2, 1855, and quickly became one of its popular members. On January 2, 1857, he was elected to the eldership but declined to serve. Two years later, on January 7, 1859, he was chosen again, and accepted the office. He was once in Presbytery. On February 1, 1864, he was dismissed to one of the churches in New Castle.

28. **LIEUTENANT COLONEL MATTHEW MURRAY DAWSON.** Mr. Dawson was a son of Matthew and Nancy (Irwin) Dawson. He was born on December 4, 1825, on a farm about four miles northwest of New Wilmington, where his father had settled about 1804. It was said by some who remembered him that "he was never ashamed to do right, either as a boy amongst his companions or as a soldier in camp." In 1861 he was chosen captain of a company of volunteers organized in the neighborhood of New Wilmington. This company became Company B of the famous Roundhead Regiment of the Civil War. About June 14, 1864, he was promoted to Colonel, but on account of a wound received at the second assault on Petersburg three days later, and of his death, which resulted from it on the thirtieth of the same month, his commission was never delivered.

Mr. Dawson was elected to the eldership on January 7, 1859. He was twice married, but left no children.

29. **DANIEL MCCONNELL.** On June 5, 1858, Mr. McConnell was received into the membership of the Neshannock Church on certificate from the First Presbyterian Church of New Castle, Pa., where he had served as a ruling elder. Seven months later, January 7, 1859, he was elected to the same office in

Neshannock. He rendered faithful service until his death, which occurred on December 13, 1867.

30. **LUKE CALVIN DAWSON.** Mr. Dawson was a son of Matthew and Nancy (Irwin) Dawson, and was born in Mercer County, Pa., on July 7, 1830. He was a brother of the twenty-eighth elder of the church, and resembled him much in character. Never satisfied with his religious attainments, he continued to struggle upwards, and prayed for the grace that would enable him to express his faith more perfectly before the world. On December 16, 1858, he was married to Miss Beulah Love of Hubbard, Ohio. Of their four children, two died in childhood, and two, Hugh and Mary, remained in the congregation long enough to complete a century of family loyalty to the old church.

Mr. Dawson was ordained as an elder on April 20, 1866, and served until his death, which occurred on June 6, 1892.

31. **JOHN ELLIOTT.** Mr. Elliott was born in County Donegal, Ireland, on March 1, 1821. In May, 1849, he came to New Wilmington and opened a store. Later he moved to a farm, but returned again to the town. Other changes of residence were made. He united with the Neshannock Church on April 7, 1865, on certificate, and on April 20, 1866, was ordained as a ruling elder. About 1895 he went over to the United Presbyterian Church. He was a valuable member of the bench of elders, and justified his right to the office by bringing up his gifted family according to the Scriptural requirements (I. Timothy 3:4).

32. **ZACHARIAH DONALDSON.** Mr. Donaldson was the fifth son of James and Mary (Crawford) Donaldson, and a nephew of Isaac Donaldson, the fifteenth elder of the church. He was born on April 3, 1831, in what is now Lawrence County, Pa. On February 16, 1854, he was married to Miss Mary Mick of Lawrence County, and soon after made his home in New Wilmington. He enlisted in the Civil War in 1862, and was wounded at Fredericksburg. After the war he took charge of his father's farm for a few years, but finding his strength insufficient for heavy toil, he returned to New Wilmington.

Mr. Donaldson was elected to the eldership in June, 1875, and served until his death, which occurred on July 8, 1896. He was a highly respected citizen; quiet and unassuming, but always faithful in the discharge of his duties.

33. ALFRED C. PETTITT, M.D. Dr. Pettitt was received into the membership of the Neshannock Church on profession of faith on March 12, 1869. In June, 1875, he was elected to the eldership, and served in that office until 1883, when he moved to Minnesota. He later entered the gospel ministry, and was ordained about 1886. In the same year he was made stated supply of Fergus Falls, Maplewood, Lawrence, and Elbow Lake. In 1888 he was stated supply at Maine, Maplewood, Lawrence, and Elbow Lake, but late in that year he gave up the last two charges, and in 1889 or 1890 gave up the other two. He is last mentioned in the Minutes of the Assembly of 1890.

While in the Neshannock Church, Doctor Pettitt was very active in the Sunday school, doing his best work with young men.

34. JAMES GODWARD. Mr. Godward was born in England on May 29, 1845, and came with his parents to the United States in 1850. His mother died in November of that year, and his father returned to England, leaving him in the care of an older brother. In 1863 Mr. Godward came to New Wilmington, and on February 5, 1867, united with the Neshannock Church on profession of faith. Later he moved beyond the bounds of the congregation, but returned again to the church on June 6, 1873, and became a teacher in the Sunday school.

Between 1867 and 1873, while living in Ohio, Mr. Godward was elected to the eldership in the Concord church, Mahoning County, and after his return to Neshannock was reelected to the same office in June, 1875.

From his youth Mr. Godward had an ardent desire to enter the ministry, but lacking the money to attend school, he pursued the necessary studies in private under the guidance of ministerial friends. In March, 1887, he visited his friend, the Reverend Alfred C. Pettitt, M.D., at Fergus Falls, Minn., and on the fifth of April was by him introduced to the Presbytery of Red River. At that meeting he was licensed to preach the gospel, and in the following October was ordained. He began work as a home missionary immediately after licensure, taking three small charges. In 1888 he became pastor of Elbow Lake in connection with two of his former charges. He continued as pastor of Elbow Lake until his death, which occurred on May 14, 1913.

35. THE HONORABLE JOHN CALVIN BELL. Mr. Bell was a son

of William S. and Margaret (Irwin) Bell, and was born in She-nango Township, Mercer County, on January 29, 1843. His education was received in the common schools of his county, a select school in West Middlesex, and in Westminster College; only a small amount of time being spent in the last two institutions. He began teaching in the public schools in December, 1861, and taught six winter terms in succession. His summers were spent on his father's farm. He taught vocal music in his schools, and was occasionally induced to conduct "singing societies" at night. He sang in the church choir for more than forty years, and was chorister for perhaps twenty-five.

In June, 1875, Mr. Bell was made a ruling elder in his church. He held the office until his death, which occurred on February 27, 1912. He served as clerk of Session from about 1898 until April 10, 1910, when he resigned on account of declining health. He took as great an interest in the Sunday school as his other duties would permit, and taught for thirty years or more.

Mr. Bell took an active and intelligent interest in all affairs of his township, county, and state. He held every office of importance in his township. In 1875 he was elected a justice of the peace, and served for five years. He was elected a member of the House of Representatives of his State, and served in the session of 1897.

He was a wise counselor, a friend of many friends; hopeful, cheerful, helpful.

36. SAMUEL FINDLEY HARRIS. Mr. Harris was born in Mansfield, Ohio, on July 7, 1843, and was brought up near Pulaski, Pa. He was a son of Barney Tunis and Rachel (Marquis) Harris. His education was received in the local common schools and in Westminster College. In addition he took a course in Duff's Mercantile College, Pittsburgh, Pa. Shortly after the beginning of the Civil War he enlisted in the volunteer service, and was mustered into the army at Pittsburgh as a member of Company B of the famous Roundhead Regiment. He served three years, and was wounded at the Battle of the Wilderness, his wound after many years causing his death. Later he served as clerk in the quartermaster's office until the end of the war. He then accepted a position in an insurance office in Decatur, Ill., but soon returned to the old farm near Pulaski. In 1891 he accepted a position in the office of the Insurance Commissioner

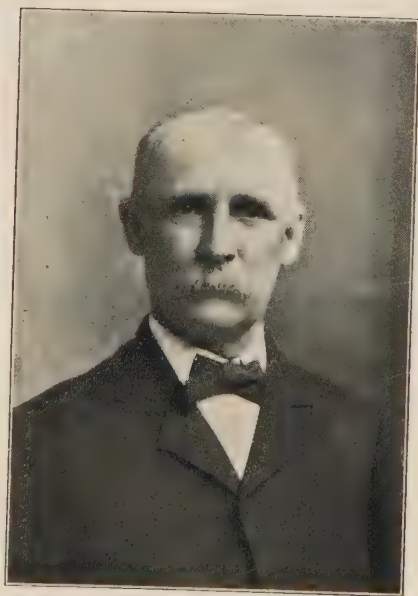
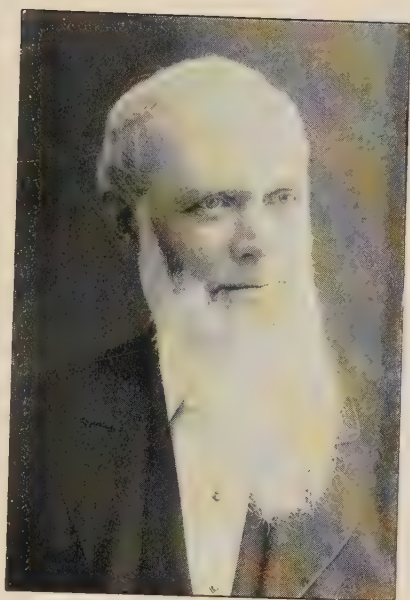
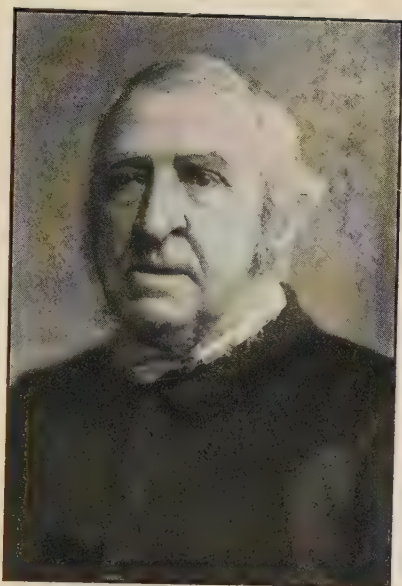
at Harrisburg, Pa., and remained there until 1896, when he returned again to his farm.

Mr. Harris was married on February 9, 1870, to Miss Elizabeth N. Wilson. Four children were given them for a short time; three little boys who died of scarlet fever in January, 1876, and a daughter who died in 1895 at the age of seventeen years.

Mr. Harris was elected to the eldership on October 5, 1890, and was ordained on the ninth of November. He served until October 8, 1909, when he was dismissed to the First Presbyterian Church of New Castle. He was one of the influential and widely informed members of the Session. His deep convictions and stability of will made him a useful member in drawing out the strong qualities of his brethren. His life was permanently saddened by his bereavements. He returned to Neshannock on July 20, 1913, and died on February 9, 1914, the forty-fourth anniversary of his marriage.

37. JAMES YOUNG MINICK. Mr. Minick was a son of James and Elizabeth (Kirk) Minick, and was born on a farm near Indian Run, Mercer County, on June 10, 1847. His father was the oldest of four sons and one daughter, who came at an early day with their widowed mother to a farm near the present site of Volant. This farm had been purchased by Mr. Minick's grandfather, who died at his home in the East without telling his family what he had done. The farm was about to be sold for taxes, when a friend of the family, who was traveling through the region, saw the advertisement, paid the taxes, and notified the widow.

On January 7, 1870, Mr. Minick was married to Miss Agnes Dodds. They had one son, who died in the twentieth year of his age. Mr. Minick served as justice of the peace in Wilmington Township, Mercer County, for one term of five years, and part of another term. He was a school director for thirteen years, and held about all the township offices. He united with White Chapel on April 17, 1858, and came to the Neshannock Church on June 4, 1870. He was elected to the eldership on October 5, 1890, was ordained on the ninth of the following November, and served until his death, which occurred on August 18, 1921. Mr. Minick was a farmer for many years, but spent the latter part of his life in New Wilmington. He was a cheerful, warm-hearted, generous man.



MINISTERIAL SONS

The Rev. Joseph Pomeroy
The Rev. William C. Ferver

The Rev. John A. Pinkerton
The Rev. Greer M. Kerr



MINISTERIAL SONS

The Rev. F. E. Thompson
The Rev. James Godward

The Rev. J. J. Kuhn
The Rev. W. J. Wilson

38. ROBERT MUCHMORE PORTER. Mr. Porter was a son of Thomas and Elizabeth (Waugh) Porter, and was born in Mercer County about 1830. His father, who was born about 1790 or 1791, came to America from Ireland about 1816, and about 1822 or 1823 settled in Mercer County. In addition to his common school education, Mr. Porter took part of a college course, and utilized his knowledge for a time in teaching. In 1859 he was married to Miss Bella Porter of Beaver County, and brought up a family of two sons, who entered the ministry, and two daughters, of whom he was rightfully proud.

Mr. Porter was elected to the eldership on October 5, 1890, was ordained on the ninth of November, and served until his death, which occurred on September 29, 1916. His quiet way, agreeable manners, good judgment, and honest sincerity, in addition to his spiritual gifts, made him a worthy elder.

39. THOMAS BEZALEEL PORTER. Mr. Porter was a son of Thomas and Elizabeth (Waugh) Porter, and was born in Mercer County on March 25, 1835. His life was spent on the farm, where his industry brought him temporal comfort. On September 18, 1860, he was married to Miss Margaret J. Allen, daughter of Joseph and Nancy Allen. Eight children were born to them, Judge William E. Porter of New Castle being the third son.

Mr. Porter served efficiently as treasurer and trustee in his church, and on October 5, 1890, was elected to the eldership. He was ordained on the ninth of November, and served until his death, which occurred on October 29, 1917. His quiet, constant usefulness was greatly prized by his pastors.

40. JAMES HENDERSON THOMPSON. Son of David and Elizabeth Ann (Love) Thompson, and grandson of George and Mary (Scott) Thompson (see Elders Nos. 8, 12). He was born in Pulaski Township on October 11, 1848, on the farm formerly owned by his grandfather. His education was obtained in the public school near his home and at the State Normal School, Edinboro, Pa. He taught in the public schools of Mercer County for a short time, and then turned his attention to farming. Later, when his sons began attending college, he moved to New Wilmington for their convenience, and conducted a general store.

On January 23, 1876, he was united in marriage with Miss

Sabra Amanda Kirk of Coitsville, Ohio. Four sons were born to them: Harry, Leroy, Francis (deceased), and Kirk—sons who are honoring the family name.

Mr. Thompson united with the church on profession of faith on June 19, 1869. He was elected to the eldership on October 5, 1890, and was ordained and installed on the ninth of the following November. Quiet, sincere, faithful, and above all reproach, he has added his full share to the good name of the church in which he served.

41. ROBERT PORTER POMEROY. Mr. Pomeroy was a son of John and Eliza (McGary) Pomeroy, and a grandson of John and Jane (Porter) Pomeroy. His grandfather came from Ireland, sojourned in Westmoreland County, Pa., and finally settled in the Neshannock Parish. Mr. Pomeroy was born on December 27, 1843, on the old Pomeroy farm in Neshannock Township, Lawrence County. His education was obtained in the public school near his home, and at Westminster College. Most of his life was devoted to farming, but in 1892 he moved into New Wilmington for the convenience of his children while they were getting their education. In 1899 he went to New Castle, Pa., and later made it the place of his permanent residence.

Mr. Pomeroy was in the nine-months' service of the Civil War, and fought in the battles of Fredericksburg and Chancellorsville. In the fall of 1881 he was elected county commissioner of Lawrence County. He served in this office for three years. In 1891 he served as assistant sergeant-at-arms in the House of Representatives at Harrisburg, Pa., and as postmaster of the House in 1897.

On January 11, 1870, he was united in marriage with Miss Lenora L. Fulkerson of New Castle, Pa. One son and three daughters were born to them (see Home Mission Teachers Nos. 5, 8, 9).

In June, 1875, Mr. Pomeroy was made a deacon (Deacon No. 12), and on October 5, 1890, was elected to the eldership. He was ordained and installed on the ninth of the following November, and continued on the bench until February 12, 1902, when he was dismissed to the Central Presbyterian Church of New Castle, Pa., where he was again chosen to the eldership. He died on April 3, 1920.

Mr. Pomeroy united first with the Neshannock Free Church, but after it ceased to exist, went over to the United Presbyter-

ians, and finally to the Presbyterians. He inherited the moral strength of his ancestors, and also a certain charm of manner that invited familiar acquaintance.

42. JOHN W. DONALDSON. A son of Ebenezer Donaldson, one of the early members of the church. He was born on his father's farm on April 26, 1835, in what is now Pulaski Township, Lawrence County. His life was spent on the farm on which he was born. On August 30, 1864, he was united in marriage with Miss Maria Belle Van Orsdel.

Mr. Donaldson served first as a deacon (see Deacon No. 20), to which office he was elected on April 11, 1903. On October 13, 1906, he was chosen to the eldership, and on the twenty-eighth of the same month was ordained and installed. He continued in office until his death, which occurred on September 20, 1924. His body lies in Fair Oaks Cemetery.

Mr. Donaldson belonged to a family that for generations had been noted for its high standards and its high proportion of intelligent and useful men and women. Two of his grandchildren, the sons of the Reverend J. Sumner Cotton, have entered the Christian ministry.

43. JOHN WILLIAM FULKMAN. He was born on August 27, 1856, in Pulaski Township, west of the Shenango River. He was a son of John M. and Jane (Paden) Fulkman, and a grandson of Christopher and Sarah (Stanley) Fulkman. His great-grandfather, Christian Folkmon (original spelling), came to Mercer County from Lancaster County, Pa., in 1812, and purchased land from James Quigley, Jr. He died in 1813, and his son assumed his name, using it certainly for fifteen or twenty years. This fact accounts for the name "Christian" instead of "Christopher," which appears in the church roll.

Although a farmer for most of his life, Mr. Fulkman has been active in other business. He served six years as county auditor, and fourteen years or more as secretary of a fire insurance company. His ability and tireless energy have made him very useful in the business of the church.

On December 18, 1879, he was united in marriage with Ada L. Kelso of North Beaver Township, Lawrence County. Six children were born to them: Dorris, Bessie, Chester, John, George, and Mary. Dorris was elected to the eldership in the Pulaski Church.

On March 10, 1900, Mr. Fulkman was elected to the diacon-

ate. He served until January 1, 1903, when he was dismissed to the Pulaski Church. At Pulaski he was elected to the eldership. On January 13, 1906, he returned to the Neshannock Church, and on the thirteenth of the next October was again elected to the same office. He was installed on October 28, 1906.

44. JAMES LOVE CROOKS. A son of John and Sarah (Love) Crooks. He was born within the bounds of the parish on August 12, 1857. His education was obtained in the public school near his home, and at the Edinboro State Normal School. He was a farmer, and a dealer in agricultural machinery.

On April 3, 1903, he was elected to the diaconate, in which office he served until October 13, 1906, when he was elected to the eldership. He was ordained and installed on the twenty-eighth of the same month, and served until his death, which occurred on August 5, 1920. He was clerk of Session from 1911 to 1914, and a member of the choir for many years.

45. ANDREW WIBLE. Mr. Wible united with the Neshannock Church on certificate on July 11, 1908. He was already an ordained elder. On June 17, 1911, he was chosen again to active service, and was installed on the ninth of the following July. He was made clerk of Session in April, 1914.

Mr. Wible desired at one time to become a minister of the gospel, but never found the way clear to take the necessary training for that office. A son, however, is now a successful pastor.

46. SAMUEL WITMER BUCKWALTER. Mr. Buckwalter was born in Shenango Township, Mercer County, in December, 1858. He was a son of Samuel and Magdalena (Bixler) Buckwalter. His whole life was spent on the farm on which he was born. On May 22, 1888, he was united in marriage with Miss Lydia Cowden, daughter of Isaac and Maria (Wilson) Cowden.

He was elected to the eldership on June 17, 1911, and was ordained and installed on the ninth of the following July. He served until his death, which occurred accidentally on February 12, 1918, when he was struck by a railroad train. He was greatly beloved; a man of piety, neighborliness, and charity.

47. WILLIAM STEPHENSON BELL. The second son of the Honorable John C. and Sarah (Thompson) Bell (see Elder No. 35). He was born in Shenango Township, Mercer County, on the farm owned by his father and grandfather. Besides managing his farm, he deals extensively in farm machinery.

He was elected to the eldership on June 17, 1911, and was ordained and installed on the ninth of the following July.

48. FRANK JUDSON SEWALL. A son of Clement and Minerva (Miller) Sewall; born on September 15, 1879. He is a successful teacher. He was elected to the eldership on March 24, 1918, and was ordained and installed on the seventh of the following April. He was made clerk of Session one week later.

49. WALTER CLEMENT SEWALL. A son of Clement and Minerva (Miller) Sewall. He was born on April 26, 1876. He is the capable superintendent of the New Wilmington water works.

He was elected to the eldership on March 31, 1918, and was ordained and installed on the seventh of the following month.

50. ALEXANDER PATTERSON MOORE. Mr. Moore united with the church on certificate on April 11, 1909. He is a son of David B. and Elizabeth (Marquis) Moore (see Deacon No. 5), and bears the name of his uncle, who was the father of the fifteenth deacon.

He was elected to the eldership on March 31, 1918, and was ordained and installed on the seventh of the following April.

51. JAMES PALMER SMITH. Mr. Smith united with the church on certificate on January 11, 1908, and was elected to the eldership on March 31, 1918. He was ordained and installed on the seventh of the following April. In May, 1920, he was honored with the office of clerk of session.

52. JOSEPH JUNKIN FRANCIS. A grandson of the eighteenth elder of the church. He was born near New Wilmington on January 26, 1880. He united with the church on profession of faith on February 12, 1902. On March 31, 1918, he was elected to the eldership, and was ordained and installed on the seventh of the following April.

53. IRWIN GIBSON SAMPSON. Mr. Sampson united with the church on certificate on January 9, 1910, and was elected to the eldership on March 31, 1918. He was ordained and installed on the seventh of the following April.

54. J. CLYDE MONROE. Mr. Monroe united with the church on certificate on January 1, 1920. He had served as elder in another church, and was chosen again to active service on January 20, 1922. He was installed a few days later.

During the World War Mr. Monroe served with the Young Men's Christian Association at one of its American posts.

55. JAMES McCLENAHAN. Mr. McClenahan came into the church on October 12, 1913, on certificate from the Pulaski Church, where he had served as elder. He was chosen to active service in the Neshannock Church on January 20, 1922, and was installed soon after.

After completing his studies at the Poland Union Seminary, Mr. McClenahan turned his attention to farming. He was twice married; first, to Miss Emma Wilson, and after her death, to Miss Alice Moore. He was a substantial, modest citizen, always faithful in the performance of his duties. He was born in 1847, and died on April 29, 1923.

56. J. LEWIS McCONNELL. Mr. McConnell came to the Neshannock Church from Volant, where he had served as a ruling elder. He was chosen again on January 20, 1922, and was installed soon after. He represents the rural neighborhood east of the church.

A LIST OF THE DEACONS

The first deacons were elected in 1841; and the three chief duties assigned them were the oversight of the poor, the care of the benevolences, and the preparation of the communion elements. Sometimes they were called upon to assist the collectors, a disagreeable task occasionally assigned the Session when the pastor's salary was in arrears.

1. ANDREW MARQUIS, Sr. Elected Sept. 2, 1841. Born Nov. 17, 1789; united with the church on May 28, 1841; died Jan. 9, 1866. Was a carpenter.

2. JOHN JOHNSTON. Elected Sept. 2, 1841. Born Dec. 6, 1804; died Sept. 1, 1865. In the days when churches exchanged visits on communion occasions, he often walked to Hopewell, a distance of eight miles.

3. JOHN THOMPSON. Elected Sept. 2, 1841. A son of George Thompson, the twelfth elder of the church; died about 1852.

4. THOMAS POMEROY. Elected Sept. 2, 1841. Resigned Jan. 2, 1846, to accept eldership (see twenty-second elder).

5. DAVID BARBER MOORE. Elected Jan. 2, 1846. Born Sept. 6, 1814; married Elizabeth Marquis; died May 7, 1893.

6. SAMUEL PHILLIPS. Elected Jan. 2, 1852. Son of Isaac and brother of William, the elder (number 20); born Jan. 6, 1805; died Feb. 14, 1872. His wife prepared the communion

bread for many years, and his daughter, Mrs. Adam Wilson, succeeded her in that honor. His grandfather, Samuel Phillips, a soldier of the Revolutionary War, settled in the parish in 1800.

7. JOHN M. CROOKS. Elected 1866. Ordained on April 20, 1866.

8. JAMES COTTON. Elected 1866, and ordained on April 20, 1866. Born June 20, 1822; died Nov. 22, 1899. A son, J. S. Cotton, entered the ministry.

9. ADAM WILSON. Elected 1866, and was ordained on April 20, 1866. Born Sept. 28, 1831; dismissed to the United Presbyterian Church about 1801. Died in 1905.

10. ANDREW MARQUIS. Elected 1866, and was ordained on April 20, 1866. Son of Samuel Marquis, Jr.; born May 18, 1827; died Jan. 20, 1899. Was a carpenter and wagon-maker; married Miss Elizabeth A. Pomeroy.

11. BENTON R. WILSON. Elected in June, 1875. Son of Thomas Wilson; born July 29, 1834. Dismissed Jan. 14, 1905, to Seattle, Wash. His daughter, Jessie C., a missionary; his son James M., a minister.

12. ROBERT POMEROY. Elected in June 1875; resigned in 1890 on election to the eldership (see elder, number 41).

13. JOHN WILLIAM FULKMAN. Elected March 10, 1900, and was ordained the next day at the last service in the old frame church. He was elected to the eldership in 1906 (see elder, number 43).

14. JOSEPH A. ANDERSON. Elected March 10, 1900, and was ordained the next day.

15. ROBERT H. DICK. Elected March 10, 1900, and was ordained the next day.

16. JOHN RIBLET. Elected March 10, 1900, and was ordained the next day. Dismissed to Pulaski. Died in 1907.

17. HARRY MATEER MOORE. Elected March 10, 1900, and was ordained the next day. Son of Alexander Patterson Moore. Dismissed to the First Church of New Castle, Pa., Jan. 10, 1903.

18. SAMUEL CARL FEVER. Elected March 10, 1900, and was ordained the next day. Born March 16, 1846; united first with King's Chapel (Methodist). A son, William C., in the ministry.

19. WYATT R. CAMPBELL. Elected April 11, 1903.

20. JOHN W. DONALDSON. Elected April 11, 1903. Ordained as an elder in 1906 (see elder, number 42).

21. JAMES L. CROOKS. Elected April 11, 1903. Ordained as an elder in 1906 (see elder, number 44).

22. WILSON JOHNSTON. Elected April 11, 1903.

23. HENRY NELSON. Elected Jan. 1, 1915; ordained Jan. 24, 1915.

24. WILLIAM R. CRISS. Elected Jan. 1, 1915; ordained Jan. 9, 1915.

25. JAMES C. RAMSEY. Elected Jan. 1, 1915; ordained Jan. 24, 1915.

26. J. LEROY THOMPSON. Son of J. Henderson Thompson, the elder (see number 40). Elected Jan. 1, 1915; ordained Jan., 1915.

27. IRWIN G. SAMPSON. Elected Jan. 1, 1915; ordained Jan. 9, 1915 (see elder, number 53).

28. JOSEPH J. FRANCIS. Elected Jan. 1, 1915; ordained Jan. 9, 1915 (see elder, number 52).

A LIST OF THE TRUSTEES

Many of the early rural frontier churches had neither trustees nor deacons for the first twenty years of their history, and Neshannock was not an exception. According to the constitution adopted in 1819, three trustees should have been elected in that year. It appears, however, that the first election was held on the twenty-sixth of January, 1820. Certainly, three men were then chosen after the manner of an initial election.

The board consisted at first of three members; one being retired and one elected each succeeding year. In 1885 the number was increased to six. The congregation was not regular in its method of electing officers. For a few years one trustee was elected each year, but later the whole board was renewed annually, with occasional reversion to the original method. Also the minutes of congregational meetings were often defective, and those of an occasional meeting were never recorded. The oldest minute that has been preserved is for January 5, 1838; but a part of the business of some earlier meetings has been learned from other sources, one item being the election of trustees. The list that follows is nearly complete.

1820, A. Wilson, Isaac Phillips, and Matthew Dawson; 1821, William Wilson; 1822, Andrew Marquis; 1823, Samuel Hezlep;

1824, Thomas Porter; 1825, William Cotton; 1826, James Donaldson (resigned); 1827, Patrick Wilson; 1828, James Marquis; 1829, William Phillips; 1830, Thomas Thompson; 1831, Joseph McClain; 1832, James McCready; 1833, James Pinkerton; 1838, John Thompson, James Black, and James Johnston; 1839, John Thompson, James Johnston, and James Black; 1840, John Wilson, James Black, and Samuel Phillips; 1841, Thomas Porter; 1842, Robert Dick; 1843, James Pinkerton (the other members of the board being Robert Dick and James Porter); 1844, David Livingston (the other members being Robert Dick and James Pinkerton); 1845, Thomas Porter ("of William"); 1847, James Porter (farmer); 1848, Thomas Porter; 1849, Eliphaz Porter; 1850, D. M. Cook; 1851, James Porter; 1852, W. Porter; 1853, David Thompson (for three years), William Marquis (for two years), and Eliphaz Wilson (for one year); 1855, William Marquis and James Porter; 1856, James Cotton; 1857, James Porter (farmer); 1858, Adam Wilson and James Cotton; 1859, James Porter; 1861, John Kooser, Samuel Salisbury, and Benton R. Wilson; 1862, John Kooser, Samuel Salisbury, and Benton R. Wilson; 1863, Samuel Salisbury, John Kooser, and Benton R. Wilson; 1864, Josiah Wilson, Sr., Isaac Cowden, and I. M. Phillips; 1865, I. M. Phillips, Isaac Cowden, and Eliphaz Wilson; 1867, Justice Porter, W. S. Wilson, and John Kooser; 1868, Adam Wilson; 1870, Thomas Porter (for three years); 1871, S. R. Salisbury, Adam Wilson, and John D. Wilson; 1872, S. R. Salisbury, Adam Wilson, and John D. Wilson; 1873, B. R. Wilson, Zachariah Donaldson, and Adam Wilson; 1874, B. R. Wilson, Zachariah Donaldson, and Isaac Cowden; 1875, B. R. Wilson, Zachariah Donaldson, and Isaac Cowden; 1876, S. R. Salisbury, John Kooser, and Isaac Cowden; 1877, James Donaldson, Thomas Porter, and Nathaniel Cowden; 1878, Nathaniel Cowden, B. R. Wilson, and Thomas Porter; 1879, Thomas Porter, Nathaniel Cowden, and B. R. Wilson; 1880, John Riblet, J. W. Wilson, and James Minick; 1881, Thomas Pomeroy, John Riblet, and John Kooser; 1882, John Riblet, John Kooser, and Thomas Pomeroy; 1883, John Riblet, Andrew Marquis, and R. P. Pomeroy; 1884, D. B. Moore, Thomas Porter, and John Riblet; 1885, John Byers, Thomas Porter, J. H. Thompson, H. W. McKean, I. M. Phillips, and John Riblet (Mr. Phillips declined to serve, and William Fulkman was chosen in his place);

1886, Robert Pomeroy, John W. Byers, W. B. Marshall, Thomas Porter, L. C. Dawson, and J. H. Thompson (beginning with this year the president, secretary, and treasurer of the congregation were to serve as three members of the board); 1887, Adam Wilson, J. B. Haley, W. B. Marshall, J. S. Crooks, J. H. Thompson, and T. B. Porter; 1888, R. P. Pomeroy, James L. Crooks, W. H. Black, T. B. Porter, S. C. Ferver, and John Mercer; 1889, Samuel Harris, J. L. Crooks, S. C. Ferver, Jacob Criss, H. W. McKean, and J. W. Donaldson; 1890, Samuel Harris, William B. Thompson, Robert M. Porter, James Wilson, John Riblet, and Wilson Johnson; 1891, J. Y. Minick, J. C. Bell, J. L. Crooks, G. P. Thompson, M. B. Alsworth, and B. R. Wilson; 1892, James Y. Minick, J. C. Bell, R. P. Pomeroy, Benton R. Wilson, S. C. Ferver, and William Cotton; 1893, T. B. Porter, J. C. Bell, H. W. McKean, Benton R. Wilson, S. C. Ferver, and John Riblet; 1894, J. W. Fulkman, J. M. Watson, T. B. Porter, John W. Donaldson, John Riblet, and Wilson Johnston; 1895, J. W. Fulkman, J. M. Watson, M. W. Lewis, T. B. Porter, J. W. Wilson, and John Riblet; 1896, R. P. Pomeroy, Hugh L. Dawson, Samuel W. Buckwalter, B. R. Wilson, H. M. Moore, and Samuel Salisbury; 1897, R. P. Pomeroy, H. L. Dawson, T. B. Porter, Robert Dick, J. H. Thompson, and Lyle Mercer; 1898, H. W. McKean, H. L. Dawson, T. B. Porter, Robert Dick, Samuel Salisbury, and Thomas Chapin; 1899, Prof. J. M. Watson, H. L. Dawson, Thomas Porter, John Steen, David Kerr, and H. M. Moore; 1900, J. M. Watson, H. L. Dawson, T. B. Porter, J. H. Thompson, J. C. Bell, and J. L. Crooks; 1901, C. Y. Mercer, J. L. Crooks, J. H. Thompson, T. B. Porter, J. C. Bell, and Samuel Harris; 1902, J. W. Fulkman, C. Y. Mercer, J. C. Bell, Thomas B. Porter, James L. Crooks, and S. C. Ferver; 1903, J. W. Fulkman, C. Y. Mercer, J. C. Bell, Thomas B. Porter, James L. Crooks, and S. C. Ferver; 1904, J. M. Watson, C. Y. Mercer, J. C. Bell, J. L. Crooks, Seth Biddle, J. C. Wilson (declined to serve; Thomas Porter elected by the board); 1905, J. L. Crooks, C. Y. Mercer, J. C. Bell, Wyatt R. Campbell, James Seeley, and Seth Biddle; 1906, J. L. Crooks, C. Y. Mercer, J. C. Bell, Thomas B. Porter, James M. Watson, and Wyatt Campbell; 1907, J. H. Jewell, C. Y. Mercer, J. C. Bell, Seth Biddle, J. M. Watson, and S. M. Buchanan; 1908, Frank Sewall, C. Y. Mercer, J. C. Bell, S. P. Biddle,

Joseph Booker, and Henry Nelson; 1909, J. F. Sewall, J. M. Watson, J. C. Bell, Henry Nelson, D. J. Kerr, and James Ramsey; 1910, Andrew Wible, James M. Watson, J. C. Bell, Henry Nelson, S. P. Biddle, and J. H. Thompson.

A LIST OF THE PRESIDENTS OF THE CONGREGATION

No name has been found for any date earlier than 1837.

1837-'38, David Williamson; 1839, George Thompson; 1840, James Gault; 1841, Thomas Wilson; 1842, Andrew Marquis; 1843-'44, Joseph McClain; 1845-'46, Thomas Wilson; 1847, Samuel Blackson; 1848, James Gault; 1849, Judge Wilson; 1850, Andrew Marquis; 1851, William C. Gault; 1852, Judge Wilson; 1853, James Porter; 1854-'56, John Bentley; 1857, Thomas Pomeroy; 1858, Thomas Wilson; 1859-'61, Samuel Salisbury; 1862-'66, James Pinkerton; 1867, William S. Wilson; 1868-'70, D. F. McCready; 1871-'72, James T. Johnston; 1873, Samuel Minick; 1874, S. R. Salisbury; 1875, J. M. Thompson; 1876, J. L. Bartholemew; 1877-'79, Dr. A. C. Pettitt; 1880-'81, J. C. Bell; 1882, J. W. Byers; 1883-'84, Adam Wilson.

For the continuation of this list, see the succession of trustees. Beginning with 1886, the president of the congregation is named first in each group of trustees.

A LIST OF THE TREASURERS

The earliest treasurer of the congregation of whom any record has been found was William McMillan. He held office certainly from 1813 to 1820. He was aided as others were for many years by six "collectors of stipends," a new group being chosen each year. The accounts of the treasurer and his collectors were submitted annually to three auditors who reported to the congregation. Through the greater part of the history of the church, congregational expenses were met by assessments on the pews, the pastor's salary for a long time being the only assessment. The highest amount paid by a pew holder in the first building was \$7.50, paid by Matthew Dawson. In 1819 the pews in the second building were assessed for \$250, and the most expensive pews paid \$7.50. In 1828 an assessment was made for \$401.10, and the best pews paid \$11.04.

In the early years while money was scarce, subscriptions were paid in cash, labor, merchandise, receipts, and due-bills. The cash credits were most numerous, then receipts, and next, due-bills. Some of the merchandise mentioned was flax, linen, cloth, flour, wheat, corn, rye, buckwheat, salt, sugar, honey, and "sundries." Linen was credited at forty cents a yard in 1815 and later. In 1814 John McCrumb was given credit for twelve pounds of sugar valued at \$2.50. In 1820 Andrew Marquis received credit for four yards of flannel at one dollar a yard.

The list that follows gives the names of nearly all the treasurers up to 1886, when the treasurer became a member of the board of trustees.

William McMillan, 1813-1820; Francis Scott, Jr., 1821-1823; William McMillan, 1824-1826; Abner Gibson, 1827, 1828; Patrick Wilson, 1829-1831; Thomas Wilson, 1838; Thomas Pomeroy, 1839-1842; William McMillan, 1843, 1844; John Thompson, 1845, 1846; Samuel Phillips, 1847, 1848; John Johnston, 1849; John Thompson, 1850, 1851; Samuel Phillips, 1852-1858; William Wilson, 1859-1861; James Johnston, 1862; James Cotton, 1863; Samuel Phillips, 1864, 1865; Thomas Porter, 1867; John Crooks, 1868; B. R. Wilson, 1869, 1870; John Kooser, 1871; H. H. Wilson, 1872, 1873; Jacob Criss, 1874; S. R. Salisbury, 1875; John Mercer, 1876; James Gibson, 1877; J. C. Wilson, 1878; R. P. Pomeroy, 1879; J. H. Thompson, 1880; L. C. Dawson, 1881; J. M. Thompson, 1882; Zachariah Donaldson, 1883; Jacob Criss, 1885.

For the continuation of this list see the succession of trustees. Beginning with 1886, the name of the treasurer of the congregation is the third in each group of trustees.

A LIST OF THE MINISTERIAL SONS OF THE CHURCH

In most cases sufficient data is given in the list of names that follows to show the kind and extent of relationship each minister had with the church. A true son would be one born and brought up in the church—physically and spiritually a son. The next bond, perhaps, would be that of the spiritual birth, and, lastly, that of certificate. To these classes are added the names of several ministers who began their preparation while

in Neshannock, but completed it while in some other church. The names of men who died before the completion of their theological training are included in the list.

Many daughters of the church were married to ministers, some of them being the following: Ann Gibson to James Satterfield, Sarah Phillips to James McClain, Armintha Johnston to C. H. Dunlap, Elizabeth Dickson to W. C. Falconer, Jennie Kooser to J. M. McCauley, Emma Criss to E. P. Dunlap, Augusta Pomeroy to J. M. Mealy, Harriet Kooser to Mr. Cochran, Elizabeth Moore to J. C. Taggart, Mary Mercer to F. A. Kerns, Mary Ellen Francis to T. J. Milford, Julia Miller Francis to J. A. Anderson, Emma Thomas to G. H. Getty, Jean McKean to T. W. Swan, Luella Donaldson to Sumner Cotton, Sadie Wilson to Mr. Vance, Fannie Lewis to Mr. Duff, Eva Donaldson to Mr. Huey, Florence Mealy to W. E. Purvis, Lemira Mealy to A. R. Robinson, Belle Russell to Mr. Shaw.

1. ABSALOM MCCREADY. Born in Washington Co., Pa., on June 6, 1796; united with the Neshannock Church on profession, May 29, 1820; ordained Sept. 14, 1826; the fourth pastor of Neshannock.

2. JOSEPH SEMPLER POMEROY. Born in the parish, Dec., 1822; united on profession Sept. 25, 1841; ordained April 17, 1850; died Aug. 23, 1906. Son of John, an early settler.

3. ALFRED PHILLIPS. Born in the parish; united on profession, Sept. 25, 1841; died in 1853 in his senior year in Princeton Theological Seminary. Son of Isaac, Sr.

4. JOHN W. PORTER. Born in Greenville, Pa.; united on profession, Oct. 6, 1843; licensed in 1853; ordained about 1853. He was an uncle of the Reverend F. E. Thompson.

5. JOHN ALEXANDER PINKERTON. Born in the parish, Jan. 10, 1826; united on profession, May 24, 1841; ordained, Sept. 14, 1857; died Jan. 6, 1892. Grandson of John; son of James, the chorister; nephew of Samuel, the elder.

6. DAVID CALHOUN MARQUIS, D.D., LL.D. Born in the parish Nov. 15, 1834; licensed, April 8, 1862, in the Neshannock Church; ordained, fall of 1863. Son of Andrew, Sr.; grandson of Samuel, Sr.

7. JOHN JUNKIN FRANCIS, D.D. Born in the parish, June 12, 1847; united on profession, March 25, 1860; ordained, Oct. 22, 1869. Son of William M. Francis (see ruling elder).

8. GREER McILVAIN KERR, D.D. Born in Washington Co., Pa., Nov. 23, 1843; united on profession, Feb. 5, 1867; ordained June 14, 1871.

9. WILLIAM REED MOORE. Born in Mercer Co., Pa., Feb. 24, 1840; united on certificate, Oct. 20, 1865; ordained, Aug. 22, 1871.

10. FRANCIS EDWIN THOMPSON. Born in the parish, May 3, 1849; united on profession, Feb. 5, 1867; ordained, June 25, 1873. Son of James M., and grandson of George (see ruling elder).

11. JAMES HARRY HAWK. Born in Westmoreland Co., Pa.; united on certificate, May 10, 1871; ordained, June 23, 1874.

12. JAMES McLEAN. Born in County Antrim, Ireland, March 7, 1834; united on certificate, Oct. 5, 1866; licensed, 1873; ordained, July 14, 1874. Married Sarah, daughter of Deacon Samuel Phillips.

13. EUGENE PRESSLY DUNLAP, D.D. Born in New Castle, Pa., June 8, 1848; united on certificate, May 28, 1871; licensed, April 23, 1873; ordained, Sept. 24, 1874; went to Siam as a missionary in 1875. Married Miss Emaline W. Criss.

14. WILLIAM JAMES WILSON. Born in Fruitsburg, Clarion County, Pa., Nov. 13, 1844; united on certificate, Dec. 6, 1872; licensed, April 28, 1875; ordained, June 14, 1876.

15. SAMUEL EDWARD ELLIOTT, D.D. Born in the parish, June 19, 1853; united on profession, March 12, 1870; licensed, June 15, 1875; ordained, Nov. 21, 1876. A worthy son of the thirty-first elder.

16. MALACHI CURTIS BAILEY. Born at Sandy Lake, Pa., July 31, 1848; united on profession, March 12, 1869; ordained, April 23, 1878; died Oct. 1, 1890.

17. JAMES MONROE DINSMORE. Born in Allegheny Co., Pa., Feb. 19, 1851; united on certificate, Oct. 3, 1875; licensed, 1877; ordained, 1878; died 1886.

18. JOHN MOORE MERCER, D.D. Born in the parish, Aug. 23, 1854; united on profession, March 6, 1868; licensed, April, 1877; ordained, Dec., 1878. Son of William and Sarah, grandson of William and Jane.

19. ANTHONY ALEXANDER MEALY, D.D. Born in Claysville, Pa., Dec. 6, 1855; united on profession, June 7, 1872; licensed April 22, 1879; ordained, Oct., 1880. Brother of the Reverend J. M. Mealy, the seventh pastor of the church.

20. THOMAS JACKSON PORTER, PH.D. Born in the parish, May 3, 1860; united on profession, Jan. 18, 1877; licensed, April 25, 1883; ordained Aug. 26, 1884. Son of ruling elder, Robert M. Porter.

21. AUGUSTUS HARRY CARVER, D.D. Born in Mercer Co., Pa., Sept. 6, 1854; united on certificate, Sept. 12, 1877; ordained, 1884.

22. JAMES MARQUIS WILSON, D.D. Born in the parish, March 23, 1858; united on profession, March 6, 1868; ordained, 1886. Son of Deacon Benton R. Wilson, grandson of Judge Thomas Wilson, and great-grandson of Adam Wilson, the early settler.

23. ALFRED C. PETTITT, M.D. United on profession, May 12, 1869; ordained about 1886. He served as a ruling elder in Neshannock before entering the ministry.

24. ROBERT FUTHEY SMITH. Born in Belmont Co., Ohio, Oct. 29, 1853; united on certificate, Aug. 24, 1884; ordained, May 26, 1887.

25. CLARENCE HALL WILSON, D.D. Born in the parish; united on profession, Sept. 14, 1874; ordained, June 9, 1887. Related to most of the old families of the church. Son of Hiram and Mary.

26. JAMES GODWARD. Born in England, May 29, 1845; united on profession, Feb. 5, 1867; ordained, Oct., 1887. Served as ruling elder in Neshannock before entering the ministry.

27. L. CARMON BELL. Born in the parish, Nov. 26, 1860; united on certificate, Oct. 26, 1885; ordained, July 9, 1889.

28. JESSE LEE COTTON, D.D., LL.D. Born in the parish, April 28, 1862; united on profession, June 11, 1874; licensed, April 26, 1887; ordained, Sept. 3, 1889; professor in the Theological Seminary of Kentucky. A grandson of Hugh and Diadema Cotton and great-grandson of William and Mary (Scott) Cotton.

29. JAMES CLARKSON McNAUGHTON JOHNSTON. United on certificate, Dec. 18, 1887; was ordained about 1891 or '92.

30. C. JAMES A. PORTER. United on profession, Sept. 5, 1875; licensed about 1888 or '89; ordained about 1892 or '93. A son of John W. Porter the fourth ministerial son.

31. WALTER B. CLARK. United on profession, May 8, 1886; licensed about 1892, and soon after entered the Episcopal ministry.

32. JOEL C. LININGER. United on profession, Feb. 13, 1888; licensed about 1892; ordained, 1896 or earlier.

33. ROBERT ELBERT PORTER. Born in the parish; united on profession, Nov. 12, 1882; licensed, April, 1892; ordained, Sept. 30, 1896. The younger son of Robert M. Porter, the thirty-eighth elder of the church.

34. GRANT EUGENE FISHER, D.D. Born at East Brook, Pa., Oct. 30, 1865; united on profession, March 8, 1885; licensed, April 2, 1895; ordained, May 12, 1896.

35. JAMES SUMNER COTTON. Born in the parish, June 15, 1870; united on certificate, Dec. 7, 1888; ordained, Nov. 26, 1896. Son of James and Sarah. Two of his sons have entered the ministry.

36. JASPER JAY KUHN. Born in the parish, June 19, 1870; united on profession, Nov. 7, 1885; ordained, Oct. 18, 1897.

37. HERBERT HEZLEP. Born in East Brook, Pa., Aug. 2, 1871; united on profession, Feb. 13, 1888; licensed, April, 1897; ordained, May, 1898.

38. FREDERICK MENTON SHOEMAKER. United on certificate, April 7, 1895; ordained, Sept. 21, 1903.

39. WILLIAM C. FERVER. Born in the parish, March 4, 1874; united on profession, Feb. 13, 1888; ordained, May 17, 1907. Son of Samuel C. Ferver the eighteenth deacon.

40. WILLIAM CARSON PRESS. Born in Belfast, Ireland; united on profession of faith, Oct. 4, 1900; licensed, Sept. 11, 1906; ordained, Sept. 23, 1907.

41. LIEUTENANT WILLIAM ARTHUR JEWELL. United on certificate, Nov. 6, 1910. He was a student for the ministry, but was killed near Chateau Thierry, July 23, 1918—the only death among the sons of Neshannock in the World War.

A few other men who went into the ministry were closely associated with the congregation in its work and worship, and won for themselves places in the memory of the people. The following list is at least nearly complete:

ALPHEUS J. MONTGOMERY. Though not a member of Neshannock, was in the congregation long enough to be well remembered. He was born in Mercer County, Pa., in 1848, and was ordained about 1877.

LEANDER MILES LEWIS. Ordained, Nov. 3, 1882, and his brother, Thomas Reed Lewis, ordained, April 25, 1883, were well known to the church, though never members of it. They

were preparing for seminary at the time their parents moved into the bounds of the congregation.

JOHN WILLIAM ELLIOTT, M.D. Son of the thirty-first elder of the church, was born, Aug. 18, 1858, and entered the theological seminary in 1881. After a year and a half he abandoned his purpose on account of failing eyesight. Later he studied medicine and practiced successfully in Sharon, Pa.

ABRAM P. COOK. United with the church on profession, June 7, 1879, and was taken under the care of the Presbytery in the same year as a student for the ministry. He did not finish his course.

WILLIAM HAYES MOORE. Ordained about 1889, was active in the Sunday school for about two years but was not a member of Neshannock.

JAMES E. DRAKE. United with the church on profession, March 8, 1885. About 1894 he was licensed by the Presbytery to preach, but later he entered another denomination.

JAMES MARION ROBERTSON. United on certificate, April 19, 1891. In 1894 he was enrolled as a Presbyterian minister, but soon after entered the Episcopal Church.

CLAYTON WESLEY ELDRIDGE. Though active in the church for several years, was a member elsewhere. He was ordained, Oct. 10, 1895.

JOHN F. HARTMAN. United with the church, April 12, 1891, and a few days later was taken under the care of the Presbytery as a candidate for the ministry. He had been a local preacher in the Methodist Church, and after a time returned to that denomination without completing his studies.

THOMAS MONTGOMERY. United with the church on certificate, March 11, 1900; but after deciding to study for the ministry, he removed his letter to Grove City, where he was attending school. He was ordained about 1909, and went out as a foreign missionary.

JOHN A. KING. United with the church on certificate, Jan. 9, 1910. His decision to enter the ministry was made while in Neshannock, but he removed his letter when he entered college at Grove City. He was ordained about 1917.

BERIAH C. MONTGOMERY. United with the church on certificate, May 12, 1894, was dismissed later and entered the ministry about 1813.

BIOGRAPHICAL SKETCHES OF FOREIGN MISSIONARIES

Some churches exist only for themselves. The Great Commission, "Go ye into all the world, and preach the gospel to the whole creation," signed and sealed in the blood of the Great Deliverer of a fallen race, is accepted by them as a beautifully embellished document, illuminated in blue, gold, and scarlet, containing a very pretty sentiment to which a church may give its assent without involving itself in any obligation, or to which it may refuse obedience without incurring consequences.

Neshannock was never self-centered; throughout its whole history its thoughts have been going beyond itself until now it regards the world as the only limit to its parish. Already its sons and daughters have served a total of nearly three hundred years in foreign fields, and all have been able workers.

The going and coming of missionaries in Neshannock have been great occasions. The church being rightfully proud of those who represented it in foreign lands delighted at all times to honor them. The farewell service held for Mr. and Mrs. Dunlap in 1875 was regarded at the time as the greatest missionary meeting ever held in any church of the Presbytery. It was an emotional meeting, in which the sacrifices and dangers of missionary work were so presented and so emphasized that many people in the great audience were caused to weep. The farewell to Mr. and Mrs. Porter given about nine years later took the form of a picnic, but could not free itself entirely from an almost oppressive solemnity.

Perhaps the most cheerful gathering of this kind, cheerful largely because the missionaries themselves made it so, and certainly the largest that ever assembled in the church, was that held on August 12, 1900, in honor of Dr. Jessie Wilson, who was returning to Persia, and of Dr. and Mrs. Dunlap, who were at home on furlough from Siam. In addition to these three missionaries two others were present, the Reverend K. W. McFarland of Egypt, and the Reverend Robert Stewart of India, both from the United Presbyterian Church. Two ministerial sons of the church were present, Dr. Samuel E. Elliott and R. Elbert Porter; two pastors, Dr. J. M. Mealy and Hubert

Rex Johnson; and the president of Westminster College, Dr. H. G. Ferguson. Every part of the new church available for hearing was occupied to its utmost capacity—an inspiring sight that caused one of the missionaries to remark that he never knew before that missionaries were of so much importance.

Circumstances sometimes made it impossible for the congregation to give a formal farewell to its missionaries, but its interest in them and their work was none the less great, as any visitor at a prayer-meeting or a Sunday service would quickly discover.

The names of the missionaries who have gone out from the Neshannock Church are as follows:

1. MRS. GEMELLA JANE (COTTON) STRANG. She was a daughter of Hugh and Diadema (Drake) Cotton, and was born in the bounds of the parish on January 26, 1836. She was admitted to full membership in the church on October 20, 1848.

When attending Westminster College, she met David Strang, another student, and through him became interested in foreign missions. They were married on July 4, 1861, and in 1866 went to Egypt under the United Presbyterian Board. After laboring for ten years, they returned to the United States and spent a year in New Castle, Pa. Feeling the need of a longer furlough, Mr. Strang accepted the pastorate of his home church in Lincoln, Tenn., but later returned with his wife to Egypt, where she died on September 6, 1896, after forty years of service. He died on January 28, 1920.

2. THE REVEREND EUGENE PRESSLY DUNLAP, D.D. He was a son of William R. and Emily B. Dunlap and was born in New Castle, Pa., on June 8, 1848. His parents dedicated him to the gospel ministry at his baptism, and his mother awakened in him the desire to become a foreign missionary.

He attended preparatory schools in Newport, Ky., Cincinnati, Ohio, and New Castle, Pa., and was graduated from Westminster College in 1871, and from the Western Theological Seminary in 1874. The honorary degree of Doctor of Divinity was conferred on him about 1893 by both Grove City and Wooster Colleges.

Mr. Dunlap united with the Second United Presbyterian Church of New Wilmington about 1867, but took his certificate to the Neshannock Church on May 28, 1871, where he had been

taking an active part in the Sunday school. Here his energy and enthusiasm won him a large place in the affections of the people, and gained him a standing that was never lost.

On April 23, 1873, he was licensed to preach the gospel, and on September 24, 1874, was ordained in the Neshannock Church as an evangelist for the foreign field. He received his appointment in 1874 to go to Siam, but, because the Board lacked the necessary money to send him, he had to delay until the following year. While waiting, he labored with great success in the church at Van Wert, Ohio. On May 6, 1875, he was united in marriage with Miss Emaline W. Criss, and on the eleventh of the following August left with his wife for Siam, going by way of San Francisco.

Mr. and Mrs. Dunlap began their work in Bangkok, he in the Christian High School, and she in a school in her own home. When they had gained sufficient command of the Siamese language they began itinerary work, and after some years took charge of the station at Petchaburi. Here Mr. Dunlap gave much time to the training of young men for the ministry, as well as to the oversight of the churches of the province. After a time his work was interrupted for many months by an attack of typhoid fever, which forced him to return to the United States to recuperate his strength. While at home he spent a part of his time in acquiring a knowledge of medicine to increase his usefulness on the mission field. On his return to Petchaburi, he took up his work with his former zeal, but his health failed again and he returned once more to the United States for rest and medical attention. When fully restored to health he was assigned to general evangelistic work, with headquarters at Petchaburi. This work required him to travel extensively and exposed him to all manner of hardships.

About 1916, Dr. and Mrs. Dunlap went to Tap Teang, a station they had opened in 1910, but his work there soon came to an end. He died in April, 1918, and was buried in the land to the welfare of which he had devoted forty-three years of his life. Few men have toiled so arduously in mission fields as Dr. Dunlap, and few have accomplished so much good.

3. MRS. EMALINE WILSON DUNLAP. She was a daughter of Jacob P. and Margaret Criss, and was born near New Wilmington, Pa., on March 21, 1851. She united with the church on

profession of her faith on February 2, 1867, in the last revival under the Reverend Robert Dickson. Her father and her grandfather Criss were converted in the same meeting. In the Sunday school, one of her teachers was Gemella Cotton who planted in her heart the first serious thoughts of foreign missions, though such thoughts were at first resented.

She received her education at the Poverty Point School, Westminster College, and the Edinboro State Normal School. In college she became acquainted with Eugene P. Dunlap, and through his influence was led to prepare herself for the mission field. On May 6, 1875, she was united in marriage with Mr. Dunlap, and was given an appointment with him to go out under the Presbyterian Board to Siam.

Soon after she reached the mission field she organized a school in her own home for small girls, and later, when familiar with the people and their language, accompanied her husband on many long and difficult itineraries by land and by water; itineraries that only a woman of unusual physical strength and established faith could have endured. Perhaps no woman in Siam ever surpassed her in the number of fatiguing journeys made in the interest of the gospel. Her work, of course, was with women and children.

She remained in Siam several years after the death of her husband, but was honorably retired about 1923 or 1924 after nearly half a century of faithful toil.

4. MISS JANE C. KOOSER (Mrs. J. M. McCauley). She was a daughter of John and Caroline Kooser, and was born near New Wilmington on February 11, 1848. She united with the church on profession of her faith on March 25, 1860. Her education was obtained in the public school near her home, Westminster College, and the Edinboro State Normal School. For much of the time from 1864 to 1876 she taught in various public schools, always giving unusual satisfaction.

In September, 1877, she went out to Siam under the Presbyterian Board of Foreign Missions to teach in the girls' School at Bangkok. In 1878 she was married to the Reverend J. M. McCauley, who also was stationed at Bangkok. After a short time both were sent to Petchaburi, but the climate did not agree with Mr. McCauley, and in 1879 they went to Japan. Mrs. McCauley was given a position as teacher in the Boys' School

in Tokyo, and her husband was given a professorship in Meiji Gakuin (College). In 1886 both were stricken with cholera, and after recovering returned home on furlough, and remained until 1888. The next period of work was one of marked success, but Mr. McCauley's health failed and he died in 1897 after a short illness. Mrs. McCauley then came home on furlough and remained until 1898, when she returned again to Japan. She was honorably retired about 1920 after forty-four years of faithful, successful, and uncomplaining service. She died in Los Angeles on June 11, 1925.

5. THE REVEREND THOMAS JACKSON PORTER, PH.D. A son of Robert M. and Bella Porter (see Elder No. 38). He was born near New Wilmington, Pa., on May 3, 1860, and united with the church on January 18, 1877. In Sunday school he was a member of classes taught by Miss Emma Criss (Missionary No. 3) and Miss Jennie Kooser (Missionary No. 4). He was graduated from Westminster College in 1881 and from the Western Theological Seminary in 1884. On July 31, 1884, he was united in marriage with Miss Jessie E. McDonald of Allegheny, Pa., and in the following September went to Muslim, Persia, under appointment by the Presbyterian Board.

To his great disappointment, after less than two years of work, he was ordered home on account of the serious illness of his wife, and also because of an injury to his eyesight. From 1886 to 1890 he served as pastor of the church at Murraysville, Pa., but yearning for the mission field, he sailed in the latter year for Brazil, hoping there to find a climate less inimical to health. Here he toiled to the utmost of his strength through peace and war until 1895, when his health failed and he was forced to return to his homeland. A long interval then followed, in part of which after his health had improved, he labored as pastor of the church at Parnassus, Pa., and a little later at Pitcairn, Pa. He then went to the church at Oxford, Ohio, and remained with it until 1906, when he became student pastor at the University of Illinois.

Once more the way opened for his return to the mission field, and before the middle of August, 1907, he and Mrs. Porter were again in Brazil. About 1909 he was sent from the East Rio Station to Campinas to become a professor in the Theological Seminary of the Presbyterian Church of Brazil. Later he became

president of that institution. In addition to teaching he did much evangelistic and other work. Meanwhile Mrs. Porter carried on her work with the women and girls. Both were still on the field in 1925.

Doctor Porter was the third son of the Neshannock Church to become a professor in a theological seminary.

6. JAMES B. THOMPSON, M.D. A son of Captain James and Eliza Thompson. He was born in Allegheny City, Pa., on October 9, 1860. He obtained his academic education partly in the schools of Allegheny and partly at Westminster College. His medical course was taken at the University of Pennsylvania, and included a post-graduate course on the eye, ear, and throat.

Mr. Thompson was converted at King's Chapel, but united with the Neshannock Church through the influence of Mr. C. S. Ferver (Deacon No. 18), who later testified to the fact of his membership after discovering that the clerk of Session had neglected to record his name. At Neshannock he became interested in missions through E. P. Dunlap (Missionary No. 2), and decided to go to Siam as a medical missionary. On June 2, 1886, he was united in marriage with Miss Leila Reed Dorland, and sailed in the following September for Siam.

Dr. and Mrs. Thompson were stationed at Petchaburi until 1889, when he and the Reverend C. E. Eckles were sent to Rajaburee to open a new station. Here he labored beyond his strength, and in 1893 had to return to the United States for rest. In October of the next year he went again to Petchaburi and gave himself unreservedly to his chosen work. On March 31, 1898, he died of cholera. He was a tireless and self-sacrificing worker, whose name and memory the Neshannock Church should delight to honor. After her husband's death, Mrs. Thompson returned with her four children to the United States.

7. JESSIE CRAWFORD WILSON, M.D. (Mrs. E. T. Lawrence). Daughter of Benton R. and Sarah J. (Marquis) Wilson (see Deacon No. 11), and a sister of the twenty-third ministerial son of the church. She attended the Neshannock Public School, near the southwest corner of the church grounds, the successor to the old school that stood by the corner of the old log church. In 1887 she was graduated from Westminster College with the degree of Bachelor of Science. In September of the same year

she entered the Woman's Medical College of Chicago and remained one year. She then went to Philadelphia, and in 1890 was graduated from the Woman's Medical College of that place. After one year of hospital work she received an appointment from the Board of Foreign Missions to go to Hamadan, Persia, as a medical missionary. For ten years she labored faithfully and successfully at that station. She was then transferred to Teheran, but after her marriage in Persia to E. T. Lawrence, M.D., she was transferred to Kazvin, where she and her husband labored together until about May, 1918, when, on account of the devastation of their field by forces unleashed in the World War, they returned to the United States. Mrs. Lawrence was a valuable worker, who endured the privations of missionary life without complaining. She gave twenty-seven years of her life to the foreign field.

8. MISS LUCY DUNLAP. Born in Bangkok of Siamese parents about December, 1870. When abandoned in childhood by those who should have provided for her, she was taken into the home of Mr. and Mrs. E. P. Dunlap, and was given their name. She became a pupil in Mrs. Dunlap's school, and later, during the absence of Mr. and Mrs. Dunlap in Petchaburi, attended the Girls' Mission School in Bangkok. She was then brought to America for further training and was left in the care of Mrs. Dunlap's parents and other friends. For a short time she attended the Poverty Point Public School and afterwards the school in New Wilmington. Later she was sent to the Western Female College at Oxford, Ohio, where she completed the junior year. She then took instructions in sewing, and a special course in Bible to fit herself for work among her own people.

On August 19, 1882, Lucy was admitted to full membership in the Neshannock Church. She was not yet twelve years of age, but she had been so thoroughly instructed, and her convictions were so deep that the Session felt itself fully justified in receiving her. For ten years her name remained on the roll of the church while she diligently prepared herself "to go," as she said, "as a foreign missionary." In the fall of 1892 she sailed for Siam, her native land. To Neshannock she went indeed as a "foreign missionary," but not so to the Board of Foreign Missions, which could not accept her in that capacity. She there-

fore labored independently but cooperated with the Board's workers whenever it was possible to do so. For about seven years she taught with great success in the boarding school that she had once attended, and at the same time assisted in the evangelistic work of the school and the general evangelistic work of the city. She was remarkably successful in her work with women and children.

When she discovered that some of the young men in the government offices were anxious to learn the English language, she organized a night school for them, and resigned her position in the boarding school. This venture was so successful that she had to employ assistant teachers. She then organized a primary day-school for small boys, and in it, as in her night school, used her knowledge of English to find a way to the hearts of her pupils. In this self-supporting work she proved herself to be a tactful Christian teacher, having to her credit converts from the lowest to the highest ranks, of both men and women. She has rendered valuable assistance to the missionaries, who have sometimes mentioned her in their reports to the Board.

9. MISS BERTHA MAY MERCER. A descendant of one of the old families of Mercer County. She was received into the membership of the church on profession of her faith on May 16, 1896, and was recommended by the Session to the Board of Foreign Missions on September 10, 1911. She received her appointment in 1912, and was sent to Petchaburi, Siam, as a teacher. She became principal of the Howard Memorial Girls' School, and by her devotion and success has added richly to the splendid reputation borne by the missionaries of the Neshannock Church.

10. MISS LOELLA CRAWFORD DONALDSON. A daughter of Zachariah and Mary Donaldson (see Elder No. 32). She was born in New Wilmington, Pa., on August 26, 1868, and united with the church on January 21, 1877. She was graduated from Westminster College in 1890. In the fall of 1912 she went to China as an independent missionary, paying her own way. In 1923, she was accepted by the Presbyterian Board and was assigned to work among women in Sheklung. In her work she has highly honored the church in which she spent her youth.

A LIST OF HOME MISSIONARIES

In addition to its ministerial sons, Neshannock has sent into the home field many other workers who are entitled to especial mention; workers who have labored among the Negroes, the Indians, the Mormons, the Mountaineers, the Foreigners, and the Spanish-speaking people of the southwest. The names of those who have thus represented the church are as follows:

1. MISS SARAH SATTERFIELD. A sister of the Reverend D. J. Satterfield, daughter of Samuel Satterfield, and granddaughter of the Reverend James Satterfield, second pastor of the Neshannock Church. Matron and teacher in Scotia Seminary (Colored), Concord, N. C.

2. MISS MARY JULIET KUHN. A graduate of Westminster College, and a sister of the Reverend J. J. Kuhn (see Ministerial Son No. 36). She went out in 1896 under the American Missionary Association of the Congregational Church, and taught for four years in the Chandler Normal School (Colored), Lexington, Ky. In the fall of 1899 she went out under the Presbyterian Board as a teacher in Henry Kendall College, Muskogee, Ind. Ter.

3. MR. FRED J. TAYLOR. A graduate of Westminster College. Went out in the fall of 1896, and taught for several years in Henry Kendall College, Muskogee, Ind. Ter.

4. MISS EDYTHA ELIZABETH TAYLOR. A graduate of Westminster College, and a sister of Professor Fred J. Taylor. Went out in 1896, and taught one year at Tillotson College, Austin, Tex., under the Congressional Association. She then went to Henry Kendall College as a teacher under the Presbyterian Board.

5. MISS MARY CORINTH POMEROY (Mrs. Frank Chapin). Daughter of Robert P. and Lenora L. Pomeroy (see Elder No. 41). Went out in 1896 under the Congregational Association. Taught sewing one year in Dorchester Academy (Colored), McIntosh, Ga.

6. MISS MARGARET ELLEN POMEROY (Mrs. Joseph H. McClure). A granddaughter of Judge Thomas Pomeroy (see Elder No. 22). A graduate of Westminster College. Went out under the Woman's Board in 1897. Taught for three years in the New Jersey Academy (Mormon Work) at Logan, Utah.

7. MISS MARGARET R. CHAPIN (Mrs. J. Mead Lininger).

Daughter of Thomas and Julia A. Chapin. A graduate of Westminster College. Went out under the Woman's Board, and taught in the New Jersey Academy, Logan, Utah, from 1899 to 1902, and in the Hungerford Academy, Springville, Utah, from 1905 to 1908.

8. MISS ELIZA EDNA POMEROY (Mrs. A. B. Street). Daughter of Robert P. and Lenora L. Pomeroy (see Elder No. 41). A graduate of Westminster College. Went out under the Presbyterian Board, and taught for three years in the Doreland-Bell School (Mountain Work), Hot Springs, N. C.

9. MISS DIANA MYRTILLA POMEROY (Mrs. J. C. Hanley). Daughter of Robert P. and Lenora L. Pomeroy. A graduate of Westminster College. Went out under the Presbyterian Board, and taught for three years in the Doreland-Bell School (Mountain Work), Hot Springs, N. C. In 1904 she was married to the Reverend J. C. Hanley, and with him took charge of a mission school at Stanton, Ky., where they remained for seven years. From the Stanton school they went to Lee's Institute, Jackson, Ky.

10. WILLIAM C. FERVER. A son of Samuel Carl Ferver (see Deacon No. 18). He was graduated from Westminster College in 1898, and went out under the Presbyterian Board in August, 1899 as a teacher in the Good Will Mission School (Indian Work), Good Will, S. Dak. Entered the ministry.

11. MISS HALLIE BLANCHE ELLIOTT. A daughter of Thomas Scott Elliott and Catherine Elizabeth (Stuart) Elliott. Educated at Westminster College. She went out in 1900 under the American Board, and taught for two years at the Allen Normal School, Thomasville, Ga.

12. MISS JESSIE MAYWOOD ELLIOTT (Mrs. John Wright, Jr.). A sister of Miss Hallie B. Elliott (No. 11). She was educated at Westminster College, and went out in 1902 under the American Board (Congregational), and taught two years at the Allen Normal School, Thomasville, Ga.

13. MISS MARY KATHERINE ELLIOTT. A sister of Miss Hallie B. Elliott (No. 11). She was educated at Westminster College, and went out in the fall of 1904 under the Presbyterian Board, and taught for three years in the Grassy Cove Academy, Grassy Cove, Tenn.

14. MISS LIZZIE OLIVE PORTER. A daughter of Robert M. and Bella Porter (see Elder No. 38). A graduate of Westminster

College and also of the Moody Bible Institute of Chicago. She became an assistant to the pastor of the First Presbyterian Church of Saginaw, Mich., and continued in service until her health failed. She died on November 12, 1913. Though never a teacher in a mission school she is entitled to notice as a trained Christian worker.

15. MISS ANNETTA ELIZABETH BELL. A sister of the Reverend L. Carmon Bell (see Ministerial Sons). She was graduated from Westminster College and from the Bible Teachers' Training School of New York (W. W. White, Pres.). Went out in 1911 under the Presbyterian Board as a teacher in the Agua Negra Mission (Spanish Work), Holman, New Mex., and became principal of the school. Still in service in 1925.

16. MISS ELLA J. PINKERTON. Daughter of Samuel Pinkerton (see Elder No. 24). A teacher of sewing in the Mary Holmes Seminary (Colored), West Point, Miss. Still in service in 1925.

17. MISS RUTH EDNA SELEY. Daughter of James Renfrew Seley and Ella Margaretta (Hamm) Seley. She was graduated from Westminster College in 1921, and later attended the Biblical Seminary in New York. She taught for two years in Ingleside Seminary, Burkeville, Va. (Colored Work), and in September, 1924, went as a teacher and community worker (Mountain work) to Climax Springs, Mo.—both under the Presbyterian Board. Still in service in 1925.

18. MISS MARY WATSON. A daughter of Allan Watson. Her mother was a sister of Robert and Thomas Porter (see Elders Nos. 38, 39). A very successful teacher in the Missionary Training School at Coraopolis, Pa. Still in service in 1925.

STATISTICAL TABLES

Data has been gathered for these tables from the private notes of pastors, from sessional, presbyterial and synodical minutes, and from the Minutes of the General Assembly. There are occasional disagreements in these records, but they are not sufficiently great to affect the value of the tables. The reports of the church made to Synod did not, of course, always agree with those made to the Assembly, being prepared at a different date. The Minutes of the Assembly, to economize space, usually

reported contributions in even dollars only, while some other records gave the exact amounts. A few mistakes were made by clerks and others in transcribing and printing the reports, but some of these have been discovered and corrected. Contributions reported at annual congregational meetings often covered portions of two or three years. Such reports, therefore, were not considered sufficiently accurate for use when others were available.

Due attention should be given to the following notes, which are numbered to correspond with the references given in the last column of each table.

1. The reports for 1803, 1804, 1805, 1806, and 1807 are for the first of January of those years, as shown by private notes kept by the pastor. Column B, 1843, is for the sixth of January.
2. From the beginning of his pastorate to the first of January, 1804, the Reverend James Satterfield baptized twenty-three infants in the two congregations of Neshannock and Moorfield.
3. The reports of Neshannock and Moorfield are combined for the years 1808, 1809, 1810, 1811, and 1812. Their individual reports may be approximated from the fact that in 1806 Moorfield had thirty-nine members, and thirty-eight in 1807; while in 1814, after their separation, Neshannock had seventy-eight.
4. The additions on Profession of Faith for 1807 are recorded in the Minutes of the Presbytery of Erie as three, but Mr. Satterfield's notes give ten. The latter agrees better with the increase in membership.
5. In 1809, Neshannock suspended one member, but restored him later.
6. Beginning with 1808, the reports, unless otherwise stated, are for the first of April.
7. Synod's report for 1811 gives the contribution to the Commissioner's Fund as \$2.51.
8. In 1812, the contribution to the Bible Society was made by Neshannock alone, though the remainder of the report includes Moorfield.
9. The reports for Neshannock and Hopewell to Presbytery were combined from 1817 to 1828. The financial columns, A, B, D, however, are for Neshannock alone.
10. The Minutes of the Assembly give \$2.63, and those of the Presbytery \$1.56 $\frac{1}{4}$ as the amount contributed in 1821 to the

Assembly Fund. The Minutes of Synod give 257 as the membership.

11. The Minutes of Synod give 304 as the membership in 1824.

12. The Minutes of Synod give 37 as the number received on Profession of Faith in 1828.

13. The offering to Home Missions in 1825 was in cash and produce.

14. The Minutes of Synod give 186 as the membership of the church for 1829.

15. The Minutes of the Presbytery and those of the Assembly give the numbers Added on Examination and Certificate in 1830 as 4 and 6, but the Minutes of Synod reverse these numbers.

16. The Minutes of the Assembly give the data for 1825 under 1826; and for 1825 have the following: Communicants, 384; Adults Baptized, 2; Infants Baptized, 51; Missionary Fund, \$170.79; Commissioner's Fund, \$6.49.

17. On October 18, 1836, a contribution of \$29.75 was made to the support of The Reverend Campbell, a Home Missionary. Also \$45.00 to the same object on December 26, 1837.

18. According to the Minutes of the Presbytery, the amount given to the Theological Seminary in 1838 was \$11.31, but the Minutes of the Assembly show \$11.81.

19. A contribution of \$42.00 was sent to the Board of Foreign Missions on October 22, 1840.

20. On May 26, 1846, a contribution of \$30.00 was made to the Pennsylvania Bible Society, making the Reverend Absalom McCready an honorary member. The gift listed under 1821 was sent to the Pittsburgh Bible Society. On October 25, 1852, a contribution of \$30.00 was sent to the Board of Publication, making Mr. McCready an honorary member.

21. A box of clothing was reported on January 3, 1851, valued at \$55.00; another on January 7, 1853, valued at \$51.00; another on January 6, 1854, valued at \$58.00; and one on January 4, 1856, valued at \$84.00. These amounts are not included in the table.

22. On December 9, 1857, Neshannock was assessed \$45.00 by Presbytery on the order of Synod to aid the Park Church, Erie, Pa., in the erection of a building. The contributions of

1858 and 1859 were for this purpose. The special contribution of 1863 was for the church of Newport.

23. The Minutes of Session for 1863 give \$165.87 as the amount for Miscellaneous Expenditures, and \$800.00 for Congregational; but in the Minutes of the Assembly, \$8.00 is transferred from the former to the latter.

24. On December 21, 1859, Presbytery sent out a letter of nearly three thousand words to the churches that were delinquent on pastor's salaries.

25. Fractions of dollars were omitted in the Assembly's reports. In 1866, these show \$21.00 for Relief, and \$10.00 for Education; Session's Minutes show \$21.50 and \$9.50.

26. To the contributions of 1896 should be added \$96.00, contributed to the Anniversary Fund.

27. In 1902, 18 names were placed on the Absent Roll. In 1903 there were 21 names on the Reserved Roll, 23 in 1904, 4 in 1905, and 2 in 1906.

28. A Contingent Fee of fifty cents was paid annually for ten years beginning with 1840.

29. Contributions were made to the Western Theological Seminary as follows: 1828, \$57.50; 1829, \$23.00; 1830, \$1.00; 1838, \$11.00; 1844, \$24.00; 1846, \$17.00; 1847, \$75.00; 1848, \$140.00.

30. Contributions were made regularly to Temperance from 1907 to 1923 as follows: \$9.00, \$15.00, \$60.00, \$12.00, \$58.00, \$25.00, \$40.00, \$32.00, \$19.00, \$106.00, \$25.00, \$148.00, \$146.00, \$162.00, \$80.00, \$134.00, \$50.00.

31. Contributions were made to Evangelistic Work from 1920 to 1923 as follows: \$6.00, \$7.00, \$7.00, \$5.00.

32. Contributions were made to Sabbath Observance as follows: 1922, \$25.00; 1923, \$40.00.

The congregation made contributions at various times to objects not mentioned in its records. It responded with especial liberality to appeals during the Civil War, and in 1872, gave liberally to the sufferers of the great Chicago fire.

MEMBERSHIP

Years	Additions, examination	Additions, certificate	Restored	Suspended	Dismissed	Deceased	Total membership	Families	Sunday school	Adults baptized	Infants baptized	See notes
	A	B	C	D	E	F	G	H	I	J	K	L
1798												
1799												
1800												
1801												
1802												
1803												
1804							37	56				1, 2
1805							51	64		7		1
1806	3						57	56		11		1
1807	10	4				2	67	58			5	1, 4
1808	14	9			3	3	138			1	10	3, 6
1809	9	7		2	6	3	134			2	24	3, 5
1810	2	7		1	8	3	117				28	3
1811	11	7			4	4	131				18	3
1812	8	7			6	5	140				18	3
1813												
1814	4	3		1	4	3	78				6	3
1815	5	1			3		71			1	6	
1816												
1817												
1818												
1819												
1820	39	2		1	2	4	233			7	26	9
1821	19	7		1	4	2	267				34	9
1822												
1823												
1824	11	11		1	2	3	306				18	11, 9
1825	10	4		3	3	3	315			2	33	16, 9
1826												16
1827												
1828	38			3		4	388			1	37	12, 9
1829							188					14
1830	4	6			7		162			1	23	15
1831							162					
1832	6	2				1	169			1	15	
1833	7	8		1	5		184			1	33	
1834							185					
1835	4	2					137				27	
1836	4	5			7	2	137				24	
1837							137					
1838					8	2	78					
1839	11	3					108			2	17	
1840	20	9					135			3	11	
1841	16						152			3	12	
1842	75	6					227			8	44	
1843	16	7					244			6	20	
1844	18	6					256			4	16	
1845	12	11					266				20	
1846	7	7					275				18	

MEMBERSHIP—Continued

Years	Additions, examination	Additions, certificate	Restored	Suspended	Dismissed	Deceased	Total membership	Families	Sunday school	Adults baptized	Infants baptized	See notes
	A	B	C	D	E	F	G	H	I	J	K	L
1847.....	7	7					260			1	20	
1848.....	6	3					260			1	11	
1849.....	51	4					260			6	32	
1850.....	12	3					263				39	
1851.....	6	8					262	120			30	
1852.....	5	5					260	120		1	33	
1853.....	7	13					268	120		1	18	
1854.....	2						244	114		1	17	
1855.....	9	2					234	120		2	11	
1856.....	5	18					244		100		6	
1857.....	2	2					220				20	
1858.....	4	2					220				1	
1859.....	115	14					286		125	17	18	
1860.....	31	11					303		110	5	14	
1861.....	2	6					302		120	1	16	
1862.....	3	5					303		134	1	20	
1863.....	2	19					314		112		16	
1864.....		5					314					
1865.....	3	11					312		120		15	
1866.....	5	5					298		110		14	
1867.....	106	5					380		120	10	19	
1868.....	28	18					356		150		13	
1869.....	6	8					355		150	3	17	
1870.....	23	10					330		250	4	7	
1871.....	15	6					339		250	3	11	
1872.....	13	15					353		275	1	9	
1873.....	19	15					350		350	2	9	
1874.....	10	13					350		400	3	8	
1875.....	18	9					350		450	3	8	
1876.....	22	6					360		463	2	10	
1877.....	111	6					430		450	27	11	
1878.....	9	12					425				10	
1879.....	3	11					401		425		10	
1880.....	11	14					401		425		9	
1881.....	6	11					400		420	1	9	
1882.....	9	10					402		420	2	9	
1883.....	14	9					400		420	1	11	
1884.....	11	8					400		420		10	
1885.....	2						401		415	2	8	
1886.....	9	6					396		400	1	8	
1887.....	15	7					397		360	3	6	
1888.....	80	17					475		375	11	12	
1889.....	12	10					435		350	5	12	
1890.....	6	5					425		350	1	8	
1891.....	10	8					400		350		8	
1892.....	6	4					375		350	1	8	
1893.....	6	8					370		350		7	
1894.....	5	3					365		350		8	
1895.....	13	12					350		300	1	8	

MEMBERSHIP—*Continued*

Years	Additions, examination	Additions, certificate	Restored	Suspended	Dismissed	Deceased	Total membership	Families	Sunday school	Adults baptized	Infants baptized	See notes
	A	B	C	D	E	F	G	H	I	J	K	L
1896.....	15	6	.....	.....	.....	.....	350	.....	300	2	9	
1897.....	15	3	.....	.....	.....	.....	354	.....	300	1	8	
1898.....	12	6	.....	.....	12	5	325	.....	295	.....	8	
1899.....	9	12	.....	.....	9	5	327	.....	295	1	4	
1900.....	12	21	.....	.....	6	8	346	.....	296	.....	3	
1901.....	31	13	.....	.....	23	4	363	.....	278	3	8	
1902.....	30	9	.....	.....	24	5	358	.....	225	10	3	27
1903.....	9	16	.....	.....	27	4	352	.....	250	3	9	27
1904.....	17	18	.....	.....	17	6	363	.....	250	4	9	27
1905.....	20	15	.....	.....	13	7	366	.....	246	1	10	27
1906.....	6	17	.....	.....	16	8	365	.....	247	.....	11	27
1907.....	10	13	2	30	13	5	347	.....	225	3	5	
1908.....	12	10	8	20	8	3	346	.....	181	6	11	
1909.....	66	11	4	.....	23	8	396	.....	286	18	3	
1910.....	4	16	...	10	16	5	384	.....	251	1	2	
1911.....	47	8	8	25	8	6	405	.....	225	16	7	
1912.....	2	21	...	9	12	5	403	.....	240	2	5	
1913.....	2	17	1	4	12	7	400	.....	270	1	12	
1914.....	5	16	1	22	20	8	372	.....	220	1	6	
1915.....	9	14	3	.....	23	3	372	.....	258	2	8	
1916.....	5	8	...	.....	3	3	379	.....	237	4	9	
1917.....	7	9	2	15	12	6	364	.....	244	2	7	
1918.....	8	6	5	.....	16	10	358	.....	197	2	5	
1919.....	13	9	...	.....	10	12	358	.....	200	2	6	
1920.....	14	49	1	.....	10	8	404	.....	220	2	6	
1921.....	15	29	1	.....	10	8	431	.....	235	3	9	
1922.....	12	11	.....	.....	9	6	439	.....	250	.....	7	
1923.....	4	15	...	18	12	8	422	.....	262	.....	3	
1924.....	13	5	.....	.....	3	8	429	.....	300	.....		

EXPENSES AND BENEVOLENCES—*Continued*

Year	Congregational expenses	Arrears on salary	Assembly apportionments	Bible societies	Home missions	Education	Foreign missions	Publication	Church erection	Ministerial relief	Freedmen	Colleges	Sustentation	Miscellaneous	See notes
	A	B	C	D	E	F	G	H	I	J	K	L	O	Q	N
1844		340.52				16	21	19						62	28, 29
1845			5.00		20.00	20	20							50	28
1846			5.00		20.00		40								28, 29
1847		333.68	10.00	30.00	45.00	20	30							100	20, 28, 29
1848		483.28	5.00		25.00	25	26							150	28, 29
1849		422.77			18.00	24	26	32						94	28
1850					18.00	18	172	14						36	
1851	675	260.00	6.00		61.00	36	214							28	21
1852	550		8.00		38.00	52		16						50	
1853	800		5.00		18.00	18	27	30						119	20, 21
1854	700				50.00	29	44	75						151	21
1855	682	188.23	5.00		56.00	24	28	26						273	
1856	550		10.00		32.00	20	31	23						156	21
1857	550		5.00		32.00	36	50	30						9	
1858	550		10.00		21.00	16	16	10	10					128	22
1859	485		21.00		31.00		91		23					113	22, 24
1860	1044		6.00		27.00	6	72	19	31					84	
1861	900		6.75		27.00	26	50	21	25					537	
1862	750				25.00	20	152	23	8					116	
1863	800				22.00	15	32	23	10	7				166	22, 23
1864	800				32.00	15	40	9		16					
1865	960		2.00		47.00	17	69	18	23					587	
1866	1320		20.00				10	46	26		21			81	25
1867	2324		6.00		141.00	83	29	26	65	32				134	
1868	1715		11.00		128.00	26	217	25							
1869	4129		10.00		215.00	21	154	17	60		59			31	
1870	1218		9.00		156.00	34	78				117			64	
1871	1160				147.00	41	211	16	40		35			75	
1872	1496		18.00		200.00	114	339	20	71	64	35			230	
1873	1700		18.00		181.00	36	515	25	24	45	31			24	250
1874	1730		14.00		151.00	73	421	25	16	39	38			25	
1875	1851		18.00		169.00	25	585	98	17	30	27				
1876	1570		16.00		259.00	17	484	72	23	29	34		15	164	
1877	1600				69.00	17	500	41	14	22	22			94	
1878	1675		20.00		220.00	21	343	54	13	21	24		13	135	
1879	1602				252.00	16	227	13	16	17	20			73	
1880	1500		20.00		83.00	17	391		33		18		10	50	
1881	1584		20.00		141.00	19	314	11	12	17	17			15	
1882	1470		20.00		146.00	18	257	12	129	20	26			81	
1883	1441		12.00		233.00	24	300	13	16	15	15		15	37	
1884	1568		20.00		131.00	21	187	13	24	10	21			120	
1885	1618		20.00		163.00	17	190	10		19	18		8	40	
1886	1584				178.00	9	410	15	9	10	10		5		
1887	1590		20.00		180.00	10	460	8	6	10	39		6	25	
1888	1500		30.00		120.00	12	518	41	6	13	15		5	50	
1889	1689		20.00		148.00	11	308	43	5	10	9		5	8	
1890	1475		20.00		143.00	4	310	23	8	11	42		3	8	35

BIOGRAPHY AND STATISTICS

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EXPENSES AND BENEVOLENCES—Continued

Year	Congregational expenses	Arrearage on salary	Assembly apportionments	Bible societies	Home missions	Education	Foreign missions	Publication	Church erection	Ministerial relief	Freedmen	Colleges	Sustentation	Miscellaneous	See notes
	A	B	C	D	E	F	G	H	I	J	K	L	O	Q	N
1891	1450				76.00	10 306	40	3	10	19		5	12	20	
1892	1794		20.00		102.00	14 348	15	6	7	7			6	50	
1893	1483		20.00		186.00	8 600	6	13	18	10			7	12	75
1894	1479		20.00		212.00	8 365	50	9	7	10			6	13	10
1895	1350		20.00		162.00	10 334	40	7	10	6			4	10	20
1896	1251		20.00		144.00	10 275	40	10	5	48			4	10	16
1897	1200		20.00		87.00	6 250	26	5	4	8			4	6	20
1898	1200		20.00		87.00	5 266	30	4	6	7			3	5	50
1899	1463		22.75		75.00	5 196	20	5	6	9			4	4	11
1900	3100		24.52		150.00	9 249	31	7	5	14			5		110
1901	9948		25.95		50.00	11 209	13	4	4	18			11	5	219
1902	4016		27.22		167.00	8 259	47	10	12	18			8	16	
1903	2992		25.06		125.00	15 231	47	7	8	34			8	15	40
1904	2736		24.64		128.00	9 224	74	12	13	34			8	18	35
1905	2234		27.22		234.00	9 235	30	11	10	50			6	51	25
1906	1835		29.28		114.00	9 243	73	36	15	80			7	18	60
1907	2805		32.85		155.00	10 235	25	18	10	50			9		25 30
1908	1802		31.23		206.00	9 243	32	12	11	50			6		50 30
1909	1734		34.60		260.00	15 319	41	20	15	63			8		150 30
1910	2760		39.60		195.00	13 281	39	26	12	64			10		111 30
1911	2473		38.40		174.00	13 264	37	13	13	66			13		35 30
1912	2928		40.50		213.00	36 289	46	92	26	84			16		114 30
1913	1954		40.30		196.00	25 310	35	20	25	60			12		134 30
1914	2982		40.00		157.00	27 265	35	22	22	60	1078				102 30
1915	1949		37.20		159.00	26 297	32	21	60	72	75				95 30
1916	2257		37.20		180.00	28 311	49	21	111	116			21		81 30
1917	2128		37.90		136.00	29 295	75	22	93	67					107 30
1918	3040		40.04		144.00	38 278	50	23	102	90	26				937 30
1919	2368		39.38		300.00	33 381	53	28	89	75	23				700 30
1920	2142		39.38	10.00	575.00	100 695	75	95	95	105					282 30, 31
1921	4026		52.52	10.00	715.00	125 862	130	100	120	240					695 30, 31
1922	3174		47.41		762.00	140 775	144	125	168	183					451 30, 31, 32
1923	3641		54.81		591.00	95 685	69	66	135	130					108 30, 31, 32
1924	6885		46.00		1106.00	480 721			182						185

THE CHURCH ROLL

The first lists of members have been lost; and it is very unlikely that any of them were prepared with much care. A few private notes of his work were made by the Reverend James Satterfield, but, like those made by the Reverend William Wood, they indicate the absence rather than the existence of a care-

fully inscribed roll. The Minutes of Session for 1810 were written on a few small leaves of paper that had been stitched together, and it is not likely that the list of members was given a more permanent form.

The names that follow are in three lists. The first, arranged alphabetically, was compiled from numerous sources, and covers the first forty years of the history of the church. It may contain the names of persons who were not members, but they were supporters at least. The second list gives the names of all members known to have been received from 1837 to 1925. The third is a supplemental list of members and supporters. It duplicates many names in the other lists, but the occurrence of the same name for different people, the use of initials, the omission of one or more initials, variations in spelling, and other perplexing features of the records justify the preservation of the list.

The spelling of names has not been corrected, as an attempt to do so might lead in some cases to other errors. These three lists contain the names of all, or at least nearly all, the men who have belonged to the church; but the names of many of the earlier women are missing, though most of these might be guessed successfully; as, Polly Waugh, Polly Hezlep, Betsy Hezlep, Martha Scott, Isabel Porter; wives respectively of John Waugh, James Hezlep, Samuel Hezlep, Francis Scott, and William Porter. There are also a few records of infant baptism that indicate church-membership on the part of one of the parents at least, and several records justify the presumption that certain other persons were communicants; but no one has been marked as a member without documentary proof.

Letters and figures accompanying names indicate the following facts: The number of the seat occupied in the hewed-log church follows the name. The letter "A" with dates; as, "A16," or "A16-38," shows that the person named was a subscriber to the support of the church for the dates given. Two figures only are used for dates; as, 16 for 1816, and 14-38 for 1814 to 1838. These names were found in four old subscription lists begun in the years 1813, 1819, 1828, and 1838. The letter "B" denotes church-membership as shown by the Reverend James Satterfield's records. The number following this letter gives the year the person was thus mentioned. The letter "C" denotes

membership by certificate. "D" denotes membership as indicated by an imperfect list made in 1835. "E" denotes membership before 1838, as indicated by facts contained in various minutes from 1835 to 1845. "K" marks the names of those who signed the call for the Reverend Absalom McCready. "L" marks those known to be on the roll in 1846. "P" denotes membership by profession of faith. "X" shows the roll as it stood in 1833. The letters "b," "c," "d," followed by numbers, indicate the pews occupied in the frame church, according to the treasurer's books for 1849, 1859, and 1884.

It is probable that in the first list there are several instances where two persons have been represented by one name; also, there may be cases of duplication in the names of women. The confusion and imperfection of the records are such that absolute accuracy is impossible.

The names in the second list were taken from the Minutes of Session. Unfortunately, however, the records do not always agree with the reported annual additions given in the statistical table; and there is no means of correcting the discrepancies. Clerks sometimes missed names when inscribing minutes, and sometimes failed to inscribe the minutes themselves.

List Number One

Blanche Adams-3A33, John Amon-38A21-24, David Angel-4A30-31b66, Mrs. David Angel-L, John Angel-A13.

James Banks-20A16-38EK, Mrs. James Banks-E, Mary Banks-X, George Bell-24A31-35, Henrietta Bell-E, Margaret Bell-LX, Polly Bell-X, Rebecca Bell-D, William S. Bell-39A33-38Lb2, Ann Bentley-LX, John Bentley-33, 6A26-38ELb26c43X, Joshua Bentley-A13, Jacob Berington-A23, Elizabeth Black-X, James Black-3, 33, 14, 17, 25A23-38DLKX, Sarah Black, Mrs. James Black-DLX, Samuel Blackson, Sr.-7A13-38B8DLX, Mrs. Samuel Blackson-D, Samuel Blackson, Jr.-X, Thomas Brown-32A30X, Mrs. Brown-X, Fanny Buchanan-L, James Buchanan-A13-32b10, Robert Buchanan-21, 38A13-32B10, William Buchanan-21, 38A13-32, Samuel Burd-7, 36, 37A16-27X, Mrs. Samuel Burd-X, Jonathan Butler-X, Ebenezer Byers-A38E, Mrs. Ebenezer Byers-E, James Byers-A30-32, John Byers-2, 7A25-27.

Martha Cannon-Lb83, Samuel Cannon-A38, David Carnahan-

10A29-31, John Carnahan-10, 19A25-27, James Carpenter-A13-16, David Carr-X, David Clark-40A13-32X, Mrs. David Clark-X, Fannie Clark-X, James Clark-2A25-30ELb17X, John Clark-2A13-30X, Mrs. John Clark-X, Mary Clark-2A15-19, "Widow" Clark-X, William Clark-A13-15B3b31, Mary Ann Clendenen-X, Alexander Cotton-9A30X, Betsey Cotton-X, Hugh Cotton-9A24-38b64, Josiah Cotton-9A19-28, Mary Cotton-A13-15, Susanna Cotton-X, William Cotton-5A13-28B2EX, Joseph Cowden-A29.

Jonathan Daniels-A13, Anne Davidson-D, David Davidson-D, Jane Davidson-D, Samuel Davidson-D, Mrs. Samuel Davidson-D, George Davis-A16-30, George Davis, Jr.-A13-32, Martha Davis-X, Samuel Davis-23A31, William Davis-A16-35, Jeane Dawson-35A30LX, Margaret Dawson-L, Margaret Dawson-L, Matthew Dawson-31, 35A13-38B6ELKb82X, Mrs. Matthew Dawson-X, "Widow" Dawson-E, William W. Dawson-A38c41, William Dewoody-17A30?, James Dick-6A13-33B2X, Mrs. James Dick-X, John Dick-6A13-19, Katy Dick-6A20-26, Robert Dick-6A19-38LX, Mrs. Robert Dick-X, Ebenezer Donaldson-29, 27A26-38Dbc15, Mrs. Ebenezer Donaldson-D, Isaac Donaldson-23, 18A19-38DLKb9X, James Donaldson-18, 19A23-38Db9X, Jane Donaldson-X, Jane Donaldson-X, Martha Donaldson-D, Mrs. Donaldson-P, Oct., 1820, Rebecca Donaldson-DLX, Dr. Donehoo-E, Sarah A. Donehoo-L, Jane Doran-DL, Catherine Dove-X, Abraham Drake-A32-38.

Abraham Ekeright-A13-15, Mrs. Emery-E, Keziah Emery-X, William Emery-17A30?, Mary Ann Espy-L.

Jennie Ferrel-X, Mary Ferrel-A31, Christian Folkman-28A13-38c67X, Mrs. Folkman-X, William Franklin-21A23-29.

J. Galloway-A32, Benjamin Gault-L, James Gault-1A13-38B10LKb42X, Mrs. Gault-X, John Gault-40A19, Joseph Gault-A38, Margaret Gault-L, Abner Gibson-26, 29, 33A13-38DKX, Mrs. Abner Gibson-DX, Charles Gibson-13A13-24, Elizabeth Gibson, Francis Gibson-16A13-31, Isaac Gibson-A13-38Kb56, 74, Margaret Gibson-DLX, Mrs. P. Gibson-D, William Gibson-26, 30A13-38B10DLX, Mrs. William Gibson-DX, David Gilliland-17A25-35bc59, John Gilliland-17A19-30, Matthew Gilliland, Sr.-A13-16, Matthew Gilliland, Jr.-17A13-21, Robert Gilliland-17A25-30, Mary Gaspel-A13-15, Rebecca Gilesby-X, Jenny Glenn-X, Susan Goodrich-D, Robert Guthrie-40A31-32E,

Robert Guthrie-LX, Mrs. Robert Guthrie-LX, George Guy-23A20.

Robert Hamilton-24A26-31X, Mrs. Robert Hamilton-X, James Hammond-A15-16, William Harden-14A2728, William Hays-X, Mrs. Hays-X, Elizabeth Hezlep-X, Esther Hezlep-P, May 29, 1820, James Hezlep-12A13-28B2DX, Samuel Hezlep-12A15-31BX, William Hezlep-9A26-30, William Hodge-A13, Samuel Hoey-A35, William Hoey-A13-23B, William Hoey-L, Eliza Hope-Lc70, James Hope-A38ELb70, Andrew Holobaugh-A13, George Hunter-29A22, James Hunter-14A28-32, Ruth Hunter-6A24, James Huston-22A19-28, John Huston-A13-15B.

Christopher Irwin-37A13-21, Christian Irwin-X, Luke Irwin-29, 37, 40, 38A16-33ELKb83X, Mary Irwin (wife of Luke)-LX, Peggy Irwin-P, May 29, 1820.

David Jackson-A14, William Jackson-B10, Mary Jewell-16A31, Alexander Johnston-35, 31A21-35b69X, Elizabeth Johnston-X, James Johnston-A38Eb21, Jane Johnston-X, John Johnston-29, 27A13-38B5Ebc20, Matthew Johnston-29, 27A22-31, Mrs. Nancy Johnston-P, 1824, William Johnston, Sr.-36A13-33B2X, William Johnston, Jr.-X, William King-30A31, Jane Kirk-DX, Joseph Kirk-14A13-28B.

Hadassa Lixingstone-L, Ann Love-L, Hugo Love-A38b72c69, James Love-1A13-35Kb81X, Mrs. Love-X, John Love-Lb36c54, Matthew Love-A38, Hugh Lytle-A13-16B5.

James McCain-X, Maria McCain-X, Nancy McCain-X, Alexander McCandless-5A13-20, John McClain-8A13-31B10E, Joseph McClain-4A13-38, Malcom McComb-30, 26A13-39BDLKb6X, Mrs. Jane (Malcom) McComb-DLX, Robert McComb-30, 26A13-31B7X, William McComb-A13, Robert McConahy-33A13-23, Absalom McCready-P, May 29, 1820, Alexander McCready-3A13-38b71X, David McCready-3, 9A25-31b73c46, Ellen McCready-X, Hannah McCready-X, James McCready, Sr.-3A13-25B10, James McCready, Jr.-3A13-32X, John McCready-A13-15, Mary McCready-X, Polly McCready-3A29-30X, Sally McCready, Jr.-X, Sarah McCready-3A35X, Agnes McCrumb-X, James McCrumb-L, John McCrumb-15, 19A13-38, Nancy McCrumb-DL, Robert McCrumb-A38, William McCrumb-15A20, Oliver McGarvey-A13-14, Emily McGuffey-X, Anne McKean-X, James McKean-39, 40A16-33, John McKean-A38K, William McKean-25A21-33, Alexander Mc-

Kindley-B2-10, Manassas McLaughlin-A13-14, John McLean-LX, Katherine McLean-X, Sarah McLean-X, William McMillan-40, 41A13-38Kb85, Sarah McMillian-X, Archibald McNair-A13-16.

Robert Madge-A32, Susanna Mares-X, Andrew Marquis-35A13-28b48c45, 48, James Marquis-X, Lydia Marquis (wife of Andrew)-X, Mary Marquis (wife of James)-X, Robert Marquis-A13-16, Samuel Marquis-8A13-27B10EX, Mrs. Sarah Marquis (wife of Samuel, Sr.)-X, Samuel Marquis, Jr.-35, 31A13-31X, Mrs. Marquis-X, Eliza Marshall-D, Jane Marshall-D, Joseph Marshall-19A31DX, Joseph Marshall, Jr.-D, Mrs. Joseph Marshall-DX, Lucinda Marshall-D, King May-A38, Alexander Mayberry-A13-19, Alexander Mayberry-6A21L, Betsy Mayberry-L, James Mayberry-A13-14, John Mayberry-A13-20, Martha Mayberry-L, William Mayberry-23A21-28, William Mayberry-L, George Means-13, 15A21-25, Henry Means-15A13-20, Hugh Means-A13-16, Catherine Mercer-D, Henry Mercer-A29, Jane Mercer-D, William Mercer-22A13-31b39, William Mercer-Lb36, Jane Mitchell-X, John Mitchell-A30, Daniel Minick-A30, Elizabeth Minick-X, James Minick-14A32-38, James Moore-28, 23A13-35, Mary Moore-22A23-28, Robert Moore-22, 33, 38A13-38X, Mrs. Moore-X, William Moore-A13-16, John Moorehead-21, 28A13-26B10, Mary Morehead-X, Henry Nichols-A13.

Abigail Patterson-E, Jane Patterson-L, Nancy Patterson-40A30, Samuel Patterson-A13-16, M. T. Pearson-X, Isaac Phillips-32A13-29, Margaret Phillips-X, Samuel Phillips-28, 32A13-28, William Phillips-34A30-28bc47X, Anne Pinkerton-X, Elizabeth Pinkerton-X, James Pinkerton-18, 33, 32A23-38Ebc80X, Jane Pinkerton-X, John Pinkerton-29, 34A13-38B10b79X, William Pinkerton-P, Oct. 1820, John Polluck-A13-14, Elizabeth Pomeroy (Mrs. Thomas)-DX, Hannah Pomeroy-X, James Pomeroy (and family)-D, Jane Pomeroy-X, John Pomeroy-38, 39A23-31b25X, Keziah Pomeroy-X, Thomas Pomeroy-A38DLbc76X, Thomas Pomeroy-L, Elizabeth Porter-X, James Porter-A38c86, Jane Porter-X, John Porter-A13, Nelly Porter-P, 1820, L, Thomas Porter-2, 19A21-38DLX, Thomas W. Porter-A38, Mrs. Thomas Porter-DL, Rachel Porter-X, Richard Porter-D, William Porter-37, 38A13-31BDLb86X.

John Rea-A13-15, James H. Reed-24A13-24, John Reed-

A29LX, Mary Reed-X, Susan Reed-X, John Riblet-A29-35b61c84, Mary Robison-X, Samuel Robison-16A16-31B10b3, William Robinson-16A31.

Francis Scott, Jr.-30A23-29, Francis Scott-7, 18, 19, 36, 26A13-30B, James Scott-14A30b11X, Mary Scott-X, Samuel Scott-A28, Thomas Scott-B10, Isaac Sissel-38, 36A24-31, Jane Somerville-7A27-30, John Somerville-A13-15, William Somerville-34A15-24, Mr. (Jos.) Standoff-Lb23, Robert Stevenson-5A13-24B3, Robert Stewart-4A19-22, William Stewart-33A26, Peter Stoner-39A23-38.

John Taneland-A13-14, George Thompson-28A13-38B10EKX, Henry Thompson-27, 23A13-38B3X, James Thompson-38A15-21, James Thompson-L, James Thompson-L, Jonathan Thompson-A30, John Thompson-A38b72X, Joseph Thompson-32, 34A23-35, Mary Thompson (Mrs. Geo.)-A13-16X, R. Thompson-A30, Sarah Thompson-X, Thomas Thompson-27, 29A19-32L, Mrs. Thomas Thompson-L, Frederick Tice-24A21-24, A Vanhorn-A31.

Samuel Wallace-5A24-31X, Thomas Wallace-A38, Rebecca Wallace-X, James Ward-X, Mrs. James Ward-X, John Ward-32A23-24, Mr. Wardy-P, 1824, Mary Wareham-X, Hugh Watson-17A13-28, James Watson-20A13-31B10X, Jane Watson-X, Margaret Watson-X, John Watson-30, 6A13-38EX, Lucinda Watson-X, James Watt-2A28, Joseph Watt-A13-16B6, Agnes Waugh-A13-15, James Waugh-15A25-30B, John Waugh-A13-15B, Sarah Waugh (Mrs. Jas.)-18A13-27, William Waugh-19A29, Nancy Wherry-25A35, Thomas Wherry-25A20-29, Rachel White-E, Daniel Williams-14A27X, David Williamson-A38EX, Mrs. David Williamson-EX, William Williamson-A13-15, Adam Wilson-11A13-28B3X, Mrs. Adam Wilson-X, Andrew Wilson-25, 17A13-36, Andrew Wilson, Jr.-26A25-30, B. Wilson-D, Elizabeth Wilson-X, Elizabeth Wilson-X, James Wilson-15A22-33ELb46X, John Wilson-19, 32A27-38ELX, John Wilson-A38, Lot Wilson-19A27, Maria Wilson-X, Martha Wilson-X, Marmaduke Wilson-10A13-38K (Two of this name), Mary Ann Wilson-X, Moffit Wilson-19A27-29, Patrick Wilson-10A13-36B10X, Rambo Wilson-X, Rebecca Wilson-X, Rebecca Wilson-X, Robert Wilson-A38DX, Samuel Wilson-4, 39, 36A13-38D, Samuel Wilson-DX, Thomas Wilson-11A13-38EKX, William Wilson-13A20-38DLKX, Mrs. William Wilson-DL, Joseph Woods-A38.

John Young-14A13-28, William Young-10, 15, 33, 30A13-25B8, George Zuver-A13-16, Elizabeth Zigler-X.

List Number Two

Taken from the Minutes of Session, beginning with 1837. The letter C indicates that the member was received on certificate, otherwise on profession of faith; PB, profession and baptism.

1837: May 28, William Kelly and wife-CL.

1838: June, James Dawson-Lb75, Jane Pinkerton; Oct. 4, Mrs. Sarah Davis, Harriet Jane Judd, John Burt-L, Mrs. Ann Burt-L, Mrs. Dawson-L, Mrs. McMillan.

1839: Feb. 17, Mrs. Elizabeth Moore-C, Eliza Moore-CL, Mrs. Dickson-C, Irwin Dawson, John Gibson; May 19, Joseph Grandy and wife-C; Aug. 29, William M. Francis-Cbc14, Thomas Bracken and wife-C; Aug. 30, Mrs. Jane Gilmore, Steven Bell-L, Ann Hill, Elizabeth Patterson, Joshua D. Bentley-b35, Robert Guthrie-L, John Guthrie, Mary Ann Brown.

1840: July, Mary Moore, Susan Fulkman, Elizabeth Pomeroy-L, Wiley Dawson-L, Mary Dawson-L, Betsy Thompson, Ann Hoey-L; Oct., William Hoey-L, James Thompson-Lc7, John Thompson-L, James Mercer, Miss Mary Donaldson, Mrs. Reed-L.

1841: May 28, William Buchanan-L, Betsy Donaldson, Mary Jane Bentley-L, Maria Clark-L, McCandless McCready, Andrew Marquis-cl2, Thomas Wallace-b56, Eliza Mitchell, Patterson McCready, Mary Wallace, John Marquis, Mary S. Cotton, James Cotton-bc50d53, David Thompson-bc52, Charlotte McCready, John Pinkerton-b79, Sarah A. McCready, Absalom McCready, William B. Pinkerton, Robert Espy-L, John Titsler-Lbc66, Mary Wilson, Matilda Cotton; Sept. 25, John Hunter-Lb11, James Moore, Elizabeth Gault-L, Sarah Ann Wilson, Mrs. Conner (Juliana?)-L, Elizabeth Pinkerton, Josiah Gibson, Alfred Phillips, Margaret Mayberry-L, Ann Mayberry-L, Joseph S. Pomeroy, Hugh Wherry, Moses Cannon-L, Sarah Ann Gault-L, Jane Titsler-L, Margaret Love-L, Sarah McMillan-L, Mary Thompson, Ann McCrumb-L, Andrew McMillan, William Mercer-L, Esther Love-L, John McKean, Matthew Love-L, Sarah Ann Irwin, Cyrus Gibson-Lb57c55, Matthew Gault-L, John Wilson-L, Rebecca Wilson, Mary Ann Thompson, Margaret Ann Pinkerton, Betsy Wilson, Ester Hockins, William S. Wilson-d34,

Ann Gibson, Josiah Wilson, Jr.-c77, Robert Love-L, Hannah McClain, Alexander Mayberry-L, Diana Gilliland, Rachel Williamson, Samuel Phillips-bc78, James Porter-Lbc19, Ann Patterson, Susan Phillips, James Byers, Andrew Clendennin, Samuel Pinkerton-c79, Martha Love-L, Jane Clark-C.

1842; Feb. 4, John Pomeroy-bc49, William Mayberry-L, Samuel Marquis, Nancy Plummer, Robert B. Moore, Sally Mercer-L, John Mayberry-Lb62, Polly Fulkman, James Thompson, Mrs. John Davis; June 9, Mrs. Porter, Mrs. Mitchell, _____ Moore; Oct. 4, James McCrumb-L, John M. Porter-L, Margaret Moore.

1843; Feb. 9, Eckles (Profession?), William Marquis-c48, _____ (a well-digger), George W. Weir-L, John McClain-L, Sarah McClain-L, David Gilliland, Mrs. Hunter; June 2 and 3, Aaron Lyle Moore, William C. Gault-Lb43, David Livingstone-Lb33, David Moore-b38, Thomas Elliott, James Cannon, John Waugh, Sarah Waugh, Melvina Gibson-L, Francis Gibson-Lb34, Mrs. Jane Bracken, Elizabeth Bracken-C, Samuel Hezlep-C, Hannah Cotton-C, Jane Hezlep-C, Agnes Hezlep-C, George Hezlep-C; Oct. 6, Mrs. Hannah J. Hunter, James McCrumb-bc10, John W. Porter, Peggy Moore, Samuel Chambers and wife-C, William Holby and wife-C, Miss Maria Holby-C, Mrs. Mary Eckles-C.

1844: Feb. 17, Betsy Moore, Francis (Cutis?) Porter, Sarah J. Porter, Thomas Porter, Peter Heasley, Julia A. Coil, Hezlep Black-b54, Susan Wilson-CL, Mary Johnston-C, Susan Coyle-C; June 7, Mary Heasley, William Davis-bc22, Maria Davis, Sarah Ann Davis, Mary Gilliland, Robert Coulter and wife-Cb30, Nancy Coulter-C, Mary Munel-C, Mary Wherry-C, John M. Dick and wife-C, Elizabeth Miller-C, John Scott-C, Sarah Reed-C, Eliza Pomeroy-C.

1845: Feb. 22, Hugh Means-c46, William Scott, Elizabeth Hawkins, Mrs. Mercer-C, Mrs. Caroline McCready-C; June 13, Robert Clark-Lbc35, Mary Banks, William M. Francis-Cbc14, Mrs. Eleanor Francis-C, Rev. Alexander Boyd, Rachel Morton-C, John Kerr-CL, Mrs. Elizabeth Kerr-CL, Ann Randolph-C.

1846: June 6, Sarah Ann Porter, David Banks and wife-Cb31; Oct. 2, Robert Banks and wife-Cb30c31.

1847: Feb. 12, Henry Thompson, Jr., Jacob Heasley-C, Mrs.

Catherine Heasley-C; Oct. 15, James M. Thompson-bld49, Mrs. Melissa Scott, Mrs. Elizabeth Bentley, Mrs. Sarah Thompson, Theodore M. Power-Cb46, Mrs. Pataline Power-C, Samuel Elliott-C, Thomas Porter-R.

1848: Feb. 4, Catherine Watson, Martha Crass Crast; Oct. 20, Hugh Wilson-c8, Clarinda McCready, Rachel L. Porter, Nancy L. Pinkerton, Mary M. Pinkerton, Jemima Cotton, Phoebe L. Cotton, Mrs. Sarah Ferguson-C, Lydia Ann Elliott-C; Dec. 15, William Pomeroy, John Pomeroy, Jr., Mary Pomeroy, Nancy Gibson, Matthew Dawson, Murry Dawson-c82, Robert Dawson-d57, Calvin Dawson, Isaac Phillips, Mary Phillips, Rebecca Phillips, Margaret J. Watson, Sarah Watson, Mrs. Sarah Cotton, Nancy J. Thompson, Harvey Thompson. William Thompson-c75, Eliza Hope-c70, William J. Gibson, Zachariah Donaldson-c35d17, John Koozer-bc57, Mrs. Caroline Koozer, Sarah Lone, Mrs. Margaret Criss, John Gault; Dec. 22, Hannah L. McCready, Andrew Marquis, Jr., James Donaldson-bc18, Ebenezer Donaldson, Sarah Donaldson, Robert M. Donaldson, John Donehoo, William Moore-b32, Eliza Jane Donaldson, Hannah J. McKean, Eliza Jane Munnell, William Bell, William B. Clark-c43, Mrs. Rebecca Gibson, Samuel Gibson-c34, James Redmon, Catherine Redmon, Robert Patterson, John Patterson-b60, Patrick Wilson-C, Mrs. Rebecca Wilson-C, Abigail Patterson-R.

1849: May 19, Samuel Hezlep, Eliza Hezlep, Sarah Banks; June 1, Mrs. Caroline Cannon, Rebecca J. Fulkman, Elizabeth Davis, Mrs. Betsy Ann Thompson, Scott Thompson-58, Mrs. Adaline J. Johnson, Mrs. Isabella Gibson-C, John Hansaker-C, Mrs. Hannah Black-c79, Mrs. Minerva Donaldson.

1850: Jan. 18, Luke Crawford Irwin, Mrs. Hannah Dawson-C; May 24, Martha McComb, Rachel Hope, Mary Jane Hope, Mrs. Zenista McCready-C, Mrs. Margaret Sturgeon-C; Sept. 30, James Wilson-C, Mrs. Margaret Wilson-C.

1851: Jan. 24, Mrs. Sarah Pinkerton, Maria Wilson, Nancy Donehoo, Daniel Harry-Cc28, Mrs. Margaret Harry-C, Miss Caroline Harry-C, Mrs. Elizabeth Rust-C; May 30, Henry Rust, James Maines, Mrs. Hannah P. Wier, Thomas A. Scott-C, Mrs. Phoebe Scott-C, Samuel Hezlep-C.

1852: Jan. 23, Mrs. Margaret Donaldson, John Blackstone, Israel Tuttle-C, Mrs. Nancy Jane Tuttle-C; June 4, Mrs. Mary Farrel-C, James Johnson-Cc58, Mrs. Sarah Johnson-C, Miss

Aramintha Johnson-C, Miss Lovinia Johnson-C, Hiram Johnson-C, Mrs. Elizabeth Moore-C; Sept. 17, William Johnson-C, John Ross-Cc11, Mrs. Asenath Ross-C, Ebenezer F. Donaldson-C, Miss Sarah McFarlane-C, Mrs. Sarah Pinkerton-C, Mrs. Letitia Wherry-C, Mrs. Margaret A. Clark-C, Miss Jane Byers, Elizabeth Porter, Mrs. Rachel (Lamburn?).

1853: Jan., James Hammond, Miss Sarah Jane Alexander; June 3, Mrs. Jane Winters, Mrs. Angeline Williams.

1854: June 9, George Caswell, Mrs. Maria Jane Caswell, Mrs. Catharine Gault, Miss Zerilda Phillips, Miss Martha Alexander, Robert Porter; Sept. 22, Samuel Garvin, Mrs. Mary Donaldson-C.

1855: Feb. 16, John Riblet-c81, Lavinia Riblet; June 2, David Lackey, Mrs. Nancy G. Hunter, Jacob Moore-C, Mrs. Jemima Moore-C, James Donaldson-Cd10, Mrs. Mary Donaldson-C, Charles Lee, James Barnes-Cc17, Mrs. Julia Ann Barnes-C, Hiram Watson-C, Mrs. Rebecca Watson-C, Mrs. Mary Gibson-C; Oct. 12, Miss Margaret E. Clark, Samuel Patterson-C, Mrs. Elizabeth Cotton-C, Miss Phoebe Cotton-C.

1856: Jan. 18, Mrs. Catharine Clark, Miss Sarah Fulkman, Miss Elizabeth Fulkman, Miss Martha Ann Fulkman, Mrs. Mary E. Gibson-C, Mrs. Hannah Donaldson-C, John P. Thompson-C, Mrs. Sarah Thompson-C, Mrs. Sarah Jane Wilson-C; June 6, Michael Dodds-c29, Mrs. Sarah Dodds-C; Dec. 12, Mrs. Isabel Hipnel.

1857: June 5, Miss Melinda Johnson-C; Sept. 4, John H. Armstrong, Mrs. Cynthia Ann Black.

1858: May 1, Adam Wilson-c41d42, Thomas Porter-d5, John Porter McKean-c37, James Farrell, John Donaldson-d33, Addison McCready-c71, Artemissia McCready, Martha Davis, Melinda J. Davis, Hannah L. Farrell, Nancy Davidson, Nancy McCullem, Margaret E. Marquis, Sarah E. Phillips, Rusinger W. Ferrell-c36, Thomas Wherry-c60d70, David (L?) B. Moore-c40d41, Samuel Pinkerton; June 5, Rufina Gault, Mrs. Elizabeth Marquis, Andrew Marquis-d13, David McCombs-c6, Francis Farrell-c21, Joanna Mercer, Hugh William McKean-cd38, Sabina C. Hope, Hannah Hope, Martha Francis, Martha Wilson, Martha Gibson, Mary Ellen Francis, Lizzie B. Francis, Sarah A. Munnell, Sarah Donaldson, Helen L. Sullivan, Ann Mary Moore, Lizzie Wilson, Sarah Permelia Johnston, Nancy

Donaldson, Nancy Dick, Ann M. Angell, Mary J. Banks-d73, Hannah Jones, Margaret Kooser, F. S. Pinkerton, L. H. Moore, James Thompson, Mary J. Gibson, John Dick-c56, Catharine P. Titsler, Susan Angel, Mary J. Phillips, James Gilliland, Matthew Dawson, Mary A. Gilliland-d53, C. A. Gilliland, John Sullivan-c74, L. R. Williamson, James Albert Henry-c74, William Jellison-c21, Jane Gilliland, Nancy Gilliland, Ann M. Moore, Augusta Pomeroy, Loretta Johnston, Ann M. Hope, Daniel McConnell-Cc72, Mrs. Mary E. Popino-C, Miss Alice Marshall-C; Aug. 28, Mary Hammond-d57, Alvira Wilson, Austa Wilson, Eliza J. Porter, James Richey--63c11, Mrs. Elizabeth Richey, Mary Kooser, Amanda Johnson, Jane Johnson, Ebenezer Byers-c83d86, Esther Byers, Calvin W. Titsler, Esther Dawson, David Thompson-d55, Robert B. Thompson-d75, James W. Dawson, Miss Julia Reed-c11, Miss Mary Young-C; Dec. 17, Amanda Riblet, William Woods Riblet, William Munnell, George Calvin Thompson-d74, Martha Munnell, Newton Bently-c43, Samuel Dick-c68, Mrs. Louisa Dick, Lucy Bently, Margaret J. Clark, Eliza A. Dick, Mrs. Rebecca Riblet, John Riblet-d88, Mrs. Catharine Adams-C.

1859: Apr. 15, Mary Love, Ann Elmira Love, James D. Black, Aaron Angel, David Shingledecker, James M. Rice, John Calvin Bell-d62, Frederick M. Richey, Ellen Coheen, Elizabeth Adne Heasley, Margaret E. Love, Theresa Riblet, Samuel Hipner-c27, John Hope, Ellen Byers, James Gibson-d35, James Theodore Pinkerton-C, Mrs. Ann Randolph-Cc37, John Patterson-Cc34, Mrs. Ann Patterson-C, Robert Johnston-Cc9, Mrs. Sarah Ann Johnston-C, Alexander Johnston-Cc28d29, Mrs. Rachel Johnston-C, Mrs. Sophronia D. Marquis-C; June 17, Miss Mary McClay, Dr. M. P. Barker-Cc16, Mrs. Lucinda Barker-C, Miss Emeline Gibson-C, Mrs. Beulah Dawson-C, Mrs. Harriet McComb-C.

1860: Jan. 16, Miss Jane McGarvey, Mrs. Sarah Swezy; Mar. 25, Lyle Mercer-c39d37, Mary A. Thompson, Louisa Moore, Justice Porter-d89, Mary Jones, Isaac Cowden-d18, Mrs. M. Cowden, Mary Pomeroy, Samuel Salisbury-c13d14, John J. Francis, Ada Zilla Wilson, Jane Kooser, Mary J. Hutchinson, Sarah Moore, Frew Hope, Mrs. Jane Hope, Robert Baxter Patterson, Oliver McGarvey, Mrs. Emeline McGarvey, Caroline Wilson, George W. Davis-d85, Esther Ferguson, John Mercer-c39d40,

Jane M. Kerr, Charles H. Black, Mrs. Eliza Mercer-C, Mrs. Mary A. Mercer-C; June 11, Mrs. H. Jane Thompson, Robert Cummins, Mrs. Margaret Walker-C, W. T. Donaldson-C, Susanna Donaldson-C, John McGuire (Brockville?)-C, James Redmon-C, Catharine Redmon-C, Louisa Redmon-C; Oct. 17, Mrs. Rebecca Davis.

1861: Jan. 11, Mrs. Hanna Jane Thompson, Mrs. Margaret Walker-C; Apr. 12, Benjamin Love-Cd81, Mrs. Eliza Jane Love-Cd90; June 28, Miss Isabel Donaldson, Miss Lelinda Donaldson, Mrs. Rebecca Byers-C, Mrs. Leah Gruber-C.

1862: Jan. 17, Mrs. M. Jane Porter-C; May 2, Samuel Hezlep-C, Jane Hezlep-C, Mrs. N. C. Ferral-C, Mrs. Mary Ann McCrumb-C, Robert Dodds, Mrs. Elizabeth Cotton-C, Phoebe Cotton-C; Aug. 22, Samuel Pinkerton-C, Harriet Pinkerton-C, Mrs. Maria A. Vance-C, Mrs. Elizabeth J. Vance-C, Josephine Vance-C, Mrs. Elizabeth Glenn-C, Harrison Carpenter-C, Mrs. Nancy Carpenter-C.

1863: Jan. 9, Mrs. Eliza Jane Byers, Mrs. Cornelia McKean-C; Apr. 10, John Graham-Cd63, Margaret Graham-C, Elizabeth Graham-C; July 3, Alexander Binnie-C, Susanna McConnell Binnie-C.

1864: Apr. 22, John Hunter-C, Elizabeth Hunter-C, James Ambuson; Aug. 12, Mrs. Mary Jane Bentley-Cd73, Sabina Hope-C, Elizabeth Thompson; Nov. 25, Mrs. Maria Donaldson-C.

1865: April 7, J. M. Crooks-C, Sarah Crooks-Cd49, Mary C. Hunter-C, John Elliott-Cd2, Hannah Elliott-C, Mrs. Elizabeth Criss-C, Mrs. Susan Emma Duncan; June 23, Benjamin Junkin-C, Anna Maria Junkin-C, Rebecca Mary Young, Elizabeth Donaldson, James Watson, John Patterson-C, Ann Patterson-C, William R. Moore-C.

1866: Jan. 19, Alfred Graham, Mary Graham; June 30, Mrs. Mary Hull-C, Anna J. Dickson, Bessie W. Dickson; Oct. 5, William Mercer-C, Mrs. Mercer-Cd7, James McLain-C, Myrthine Wilson.

1867: Feb. 2, David F. McCready, Benton R. Wilson-d47, Benjamin A. Love, John L. Wherry, James Pomeroy-d51, Anna Elizabeth Pomeroy, Frances Ellen Pomeroy, Thomas Pomeroy, Scott Mitchell, Amanda Moore, Sarah Jane Johnston, Anna Wilson, Ellen M. Cotton, Eliza Mary Cotton, Anna Jane Thomp-

son, Benjamin A. Vance, Margaret Jane McGeehan, William Harvey McFarland, Thomas Milton Cotton, James Wilson, Anna Mary Criss, Edwin Baxter Wilson, William Francis Waugh, William M. Francis, Eugene Alonzo Junkin, Samuel Smith, W. Gilbert Wilson, Jacob Criss-c7d8, James Knight, James W. Hopper, Ellen Moore, Rebecca Johnston, Elizabeth Brown, Zipporah B. Wilson, Emma W. Criss, Emma Hunter, Samuel Brown, Alexander Donaldson, Emma Thomas, Wilson Johnston-d21; Feb. 5, James A. Dickson, Elizabeth Banks, David J. Kerr, Francis Edwin Thompson, Peter Winger-d36, Mrs. Mary Phillips, Joseph William Mercer, Harriet Jane Fernal, Elijah Criss, Justice Porter-d89, Mrs. Anna C. Johnston, Callie Bell, Sarah Elizabeth Gibson, Margaret Melissa Clark, John W. Thompson, Mrs. Mary A. Thompson-d75, Lizzie M. Dawson, William D. Wherry, James W. Wilson-d56, Eliphaz Baxter Wilson-d76, James Godward, Mrs. Jane Godward, Sarah Johnston, Martha R. Wilson, Marriette Wilson, Barzillai C. Alexander, Mrs. Rebecca Alexander, Eva McCready, Lizzie M. Alexander, Mary L. Crooks, Theodore Hope, Carrie S. McCready, John Porter, Bella M. Russell, Anna Juliet McCready, Sarah McCready, Louisa Kooser, Jane L. Winger, Jane A. Mercer, Phoebe Kerr, Mattie Kerr, Mary E. Winger, A. H. Reed, Grier M. Kerr, Margaret J. Mercer, Alexander Bayney-d61, Mary A. Thompson, Sarah A. Kerr, Robert Dick-d44, Sarah C. Thompson, Maggie C. Love, Caroline McCready, Keziah Matilda Pomeroy, Frances Ada Wilson, John H. Thompson, Anna Mary Wilson, Sarah Jane Nellis, Sarah Hunter, William R. Wilson, Thomas Williams, William Francis Johnston-d59, Mrs. Nancy Gibson-C, Mrs. Harriet Morrison-C; June 7, Albert Phillips, Mrs. Mary J. Scott, Mrs. Elizabeth Reed-C, Mrs. Susan Bell-C; Sept. 7, James W. McCrumb, Miss Agnes Dodds, Mrs. Amelia Wilson-C, Mrs. Margaret Dawson-C; Dec. 6, Silas Moore-C, Mary J. Moore-C, Mrs. Mary A. McCrumb-C, Mrs. Mary Wilson-C, Mrs. Marietta Fisher-C, George S. Thompson-C, William Patterson-C, Margaret Patterson-C, Samuel C. Patterson-C, James W. Patterson-C, Mrs. Ida Wilmarth Mealy-Cd6.

1868: Mar. 6, J. Calvin Wilson-Cd34, Mrs. Mary A. Wilson-C, Mrs. Helen J. Thompson-C, Eva Crooks, Mary Koontz, Bell Nellis, Martha Alexander, Mary A. Donaldson, Lizzie Wilson,

Mary E. Moore, Henrietta Hunter, Angeline Donaldson, Amanda Donaldson, James Crooks, John Elliott, James C. Mercer, Amber Glenn, Louis Wilson, John Mercer, Samuel D. Kooser, James M. Wilson, Edwin C. Wilson, H. K. Beatty, Thomas Shephard, James John Binnie; June 6, William Cotton-Cd45, Eliza A. Cotton-C, Miss Mary E. Steen-C, Miss Cecelia Heasley-C, Miss Sarah J. Johnson-C, Miss Jennie Findley, Miss C, Heasley; Sept. 11, Miss Elizabeth Rankin, Robert Pomeroy.

1869: Mar. 12, Mrs. Jane Porter-C, Mrs. Dr. Pettitt-C, Dr. Alford C. Pettitt, M. C. Bailey, Miss Susie L. Cotton; June 19, J. Henderson Thompson, George Henderson McKinley, Andrew Moore-C, Sarah Moore-C, Ann E. Moore-C, Epenetus L. Moore-C, Miss Margaret Moore-C, Mrs. Esther McCastle-C, Miss Clara Moon-C; Sept. 18, Dr. Ezra Brough, Charles Williams; Sept. 19, Miss Mary McGeary, Miss Nancy McGeary, William Harrison Shaffer, Catharine Clark; Oct. 17, Miss Fannie Hively, Miss Mary E. Clark-C.

1870: Mar. 11, Joseph Wilson, John Winger, Samuel Winger-d36, William H. Dunlap, Mrs. Robert Pomeroy-C; Mar. 12, Elizabeth McKinley, Mary Elizabeth Conner, Elizabeth Ann Thompson, William John Weaver, Peter Winger-d36, Samuel Elliott, John Bell McCrumb, Benjamin J. Moore, Robert Addison Mercer, Mrs. E. M. Donaldson-C; Mar. 13, Mrs. Elizabeth Thompson-C; Mar. 14, Wilford F. Scott; June 3, W. A. McChesney, Willie Cotton, Robert McLain, Mrs. Robert McLain, James Y. Minick-C, Mrs. James Y. Minick-Cd58, Samuel Pinkerton-C, Mrs. Sarah Pinkerton-C, Mrs. Carland-C; Sept. 9, John M. C. Anderson-Cd4, Miss Mary E. Evans-C, Miss Martha M. Hunter; Sept. 25, Willis Glenn; Dec. 9, Charles W. Johnson, Samuel K. Price.

1871: Mar. 5, Mrs. H. M. Wilson, Clement Moore; Mar. 10, Robert E. Lamb, Mrs. Amos J. Lamb, Andrew H. Mercer, Samuel D. Minick, Mrs. Jane Minick-d77, James Henry Hawk-C; May 14, Sylvester Gibson; May 28, Mrs. Agnew Moore, Miss Mattie Gibson, J. L. Bartholomew-C, Mrs. A. C. Bartholomew-C, E. P. Dunlap-C; June 4, Heber B. Bowser-C, Miss Mary Z. Bowser-C, Miss Anna M. Esquew; June 9, Mrs. Elizabeth Bailey-C, Mrs. Mary C. Moore-C, Mary Moore-C, Anna M. Moore-C, Lizzie N. Moore-C, Maggie S. Moore-C, Miss Emma Minick; June 10, Miss Mary Eva Dawson, Mrs. Nancy

Bowser-Cd81, Miss Minerva Graham-C; Aug. 20, James Minick, Miss Elizabeth Minick, Mrs. Sarah Elizabeth Garrett; Sept. 1, John Minick-416, Mrs. Amanda Minick; Dec. 8, Mrs. Levina Dick-C, I. C. Donaldson-d31.

1872: Feb. 12, Mrs. L. Sely-C, (Bartie?) Minick; Mar. 3, James Houston; Mar. 4, Joseph Steindorf-C; June 7, Hiram Watson; Miss Sarah Maria Ferrell, Wiley Byers-C, Mrs. Hannah Byers-C, Mrs. Porter-C, Mrs. H. Black-C, Charles N. Winger, J. W. Byers-d86, Anthony A. Mealy, Miss F. A. Riblet, Lucian Hatch-C, Mrs. Amelia Hatch-C, Mrs. Anna Boyd-C, Mrs. Ruth Phillips-C; Dec. 6, Robert Graham-C, Mrs. Louisa Amon-C, Mrs. E. B. Dunlap-C, Miss Mary Dunlap-C, William Wilson-C, Thomas M. Wallace, Mrs. A. E. Wilson, Miss Carrie McCready, Miss Ella S. Smith, Miss Laura McCready, Miss Lizzie B. Moore, Miss Nancy Jane Patterson, Miss Letitia Elliott, Miss Nancy Ella Bowser, Samuel K. Pettitt-d16.

1873: Mar. 14, Mrs. Laura A. Lamb, Miss Matilda Donaldson, Frances Viola Conner, Mr. Robert Eckles-Cd9, Mrs. Rebecca E. Eckles-C; June 6, S. O. Hutchinson, S. R. Pettitt, W. E. Pettitt, Robert Smith-d30, Miss Anna Mary Donaldson, Mrs. M. M. Pettitt-C, James Gibson-C, Mrs. Nancy Gibson-C, Mrs. Emma L. Williams-C, Mr. James Goddard-C, Mrs. Jane Goddard-C, Mrs. Amy Donaldson-C, Mrs. S. Simmons-C, Mrs. Lovenia Phillips-C, Miss Mary Leach-Cd7, 35.

1874: Mar. 2, William G. Smith, John W. Elliott, Fred S. Seely, Lizzie Hunter, Mrs. Martha Porter-C, Mrs. Matilda Patterson-C; June 11, Miss Amanda E. Patton-C, W. B. Dickey-C, George Godward-C, Mrs. George Godward-C, John L. Robinson, Mrs. Julia E. Robinson, Mrs. Mary E. Houston, Miss Amina A. Cowden, Samuel Gibson, Miss Mary M. Gibson, Miss R. A. Pinkerton, Miss Martha Elizabeth Thompson, Jesse Lee Cotton; Sept. 12, J. C. Wilson-C, Mrs. M. A. Wilson-C, Miss Minnie H. Wilson-C, Edwin C. Wilson-C, Miss Maggie C. Phillips; Sept. 14, Clarence Wilson-(P?); Dec. 12, Calvin Titsler, Mrs. Calvin Titsler, E. (Frances?) Byers, Miss Anna M. McKee.

1875: Mar. 11, Miss Martha Ella Glenn, Miss Mary Lizzie Glenn, Miss Elizabeth A. Binnie, Samuel Harris-d35; June 13, W. O. Miller, Miss E. Donaldson, H. Eberhart; Sept. 5, James A. Porter, Miss Minnie Wilson; Sept. 11, Maggie Moore-d51,

Mrs. Archie Rankin-d68, Janie Criss, Ratie Wilson, Miss Mary Clow-C; Oct. 3, James Dinsmore-C; Dec. 11, James Riblet, Miss Maggie Smith, Atbery H. Woods, Miss Kate Stevenson, Miss Mary Dawson, Miss Julia M. Francis, Miss Mary C. Woods.

1876: Mar. 11, Archie C. Rankin-d68, C. I. Mullen, Frank Scott, Miss Hattie Scott, Miss Lizzie Mundorf, Miss Sadie C. Crooks, Dr. G. N. Mealy-Cd48, Mrs. Mary M. Mealy-C, Miss Prudence A. Getty-C, Mary E. Getty-C; June 12, Nathaniel Cowden-d43, Mrs. Nathaniel Cowden-d43, Miss Clara Cotton, Miss Alice Cotton, Miss Rhoda May Cotton, Charles B. Wilson, Fred E. Wilson, J. Donaldson, Miss Wherry, Miss E. Wilson, William W. Koosier-d12, John Koosier, Thomas A. Gettys-C, Mrs. Sarah E. Gettys-C, William S. Bell-C, Mrs. William S. Bell-C, Mrs. Sabra A. Thompson-C; Sept. 9, Miss Zenista Marquis, Sarah Ida Black, Mary Porter, Willie Crooks, William Koosier, Mrs. John Porter-C; Dec. 9, Artie Bentley, Maggie Bentley, Letitia Elliott.

1877: Jan. 17, Lawrence Titsler, Willie Titsler, Miss Maggie Huff, Nellie Wilson, Jennie McKean, Hattie Cotton, Mary Alice Crooks; Jan. 18, William John Kingsland, Benjamin E. Riblet, Addison West Kingsland, Thomas J. Porter, Charles W. McFarland, Eli S. Reed, Joseph Stewart Porter, John G. Huff, Jahn Calvin Clark, Mrs. Christiana Huff, John Porter Byers, Amanda Binnie, William John Riblet; Jan. 21, Miss Amanda Winger, Miss Lurilla Marietta Winger, Miss Nannie Emma Thompson, Miss Anna Mary Reed, Miss Cynthia Emma Clark, Miss Fannie Jennie Porter, Miss Minnie Ida Clark, Samuel Pettitt, Miss Frances Eva Donaldson, Miss Maggie Wilson Cowden, Loella Crawford Donaldson; Jan. 23, J. A. Mercer, Miss Lizzie Olie Porter, C. Y. Mercer, Miss Emma Moore, Hugh L. Means, Miss Mollie Mercer, G. G. Fisher, Miss Mary F. Rankin, William Jellison, Albert Henry McKean; Jan. 24, Miss Carrie Byers, Harry Willis McKean, Miss Maggie Byers, William Ramsey Criss, Miss Fannie Lewis, Calvin L. Dawson-d78, Miss Freddie M. Williams, Nathaniel Amon, Samuel Dawson, William Getty, Patterson Moore, John Dine Porter, Charles E. Wilson, John M. Miles, James M. Jellison, John Coulter; Jan. 25, Clyde Bartholomew, John M. Jellison, Harry L. Torrence, James A. Ferrell, Thomas Pomeroy, James Willie Ferrell, David

Reed, Thomas Omar (Clingan?), Charles E. Broadbent; Jan. 26, William Coulter, Charles Wesley McFarland, B. F. Buckwalter, Maggie Coulter, Mrs. Emma Garrett, Mrs. Missouri Gilliland, Miss Bessie Wilson, Miss Sarah Truesdale, Samuel Patterson; Jan. 27, Hannah Mary Patterson, Elizabeth H. Clark, Sadie E. Wilson, Minnie Bertha Gibson; Jan. 30, William Baxter Thompson, William Theodore Clark, Miss Anna Maud Wilson, Mrs. Charles Broadbent; Mar. 4, Hamilton Huston, John Sutherland; Mar. 16, Minerva Sewell, Mary L. Wilson, Margaret E. Miller, Bertha L. Phillips, Samuel N. Miller, Mrs. Wherry; June 9, Mrs. Eliza Cunningham-C, Mrs. Elizabeth Clingan-C; Sept. 12, James Carver-C57, A. H. Carver-C; Dec. 8, Mrs. Mary Kendrick-C, Willie Godward.

1878: Mar. 9, Mrs. Laura A. Lamb-C, Mrs. Nannie Pomeroy-C, Miss Maggie Dick-C, E. W. Alexander-C; June 8, Miss Celia Robinson-C, N. W. Allen-Cd15, Mrs. Mary A. Allen-C, W. Larimer; Sept. 14, Mrs. Harriet E. Bingham-C, Miss Sadie Patterson-C, John M. Davis-C, Mrs. Mary J. Davis-C, Mrs. Elvira Wineman-C, Miss Laura Wineman-C.

1879: Mar. 14, Edwin Perry Crawford-C, Mrs. Sarah Crawford-C, Miss Emma Jane Rankin, Miss Anna Godward; June 7, John Bingham, Willis Clifford Johnston, John William Pinkerton, George Plummer Thompson-d82, Abram Cook, Alexander Humes-C, Mrs. Mary Humes-C, Miss Nora Humes-C, Robert Patterson-C, Mrs. Mary M. Patterson-C, Miss Estella Patterson-C; Sept. 4, M. W. Lewis-Cd50, Mrs. Clarissa Lewis-C, George Scott Thompson-C, Miss Lois Heasley-C, Robert Kerr Wick-C.

1880: Mar. 6, J. M. Sterling-C, Miss Edith Sterling-C, Miss Minnie Sterling-C, Mrs. Elizabeth Sterling-C, Fred L. Reed, John Glenn-d71, Miss Mary Minick, Miss Fannie Minick, Miss M. Donaldson; June 13, J. Alexander-C, Mrs. J. Alexander-C, J. Donaldson-C, Mrs. Eva Donaldson-C, Mrs. James Riblet-C, Miss Florence Riblet; Sept. 4, John W. Fulkman-d56, Mrs. Adah Fulkman-C, Mrs. Annie Allen-C; Nov. 10, W. E. VanOrsdal-C; Dec. 10, J. F. Gibson-d79, Mrs. Iantha Gibson, G. Buxton.

1881: Apr. 5, Mrs. John Byers-C; May 21, Mrs. Amanda McDowell-Cd13, Miss Mary McDowell-C, Miss Sadie McDowell-C, Joseph A. Anderson-Cd75, J. G. VanOrsdale-Cd48; June 5, Mrs. Shephard-C; Aug. 21, Wilbert Shaw Blackstone-C, O. N. Davis,

Mrs. Mary Amanda Davis; Nov. 12, Mrs. Eleanor (McCune?)-C, Mrs. Will Orr. Mrs. Samuel Winger, Brooks Broadbent-d20, Mrs. Brooks Broadbent; Dec. 4, Frank Means.

1882: Feb. 10, Mrs. Lizzie Means-C, Henry Armour, Miss Minnie Lewis, Mr. John B. Haley-C; April 30, M. L. Walker-Cd72, Mrs. Mary Walker-C; May 12, Mrs. Amanda Mick Pettitt-C, Mrs. Mary N. Leach-C, Mrs. John B. Haley-d15; Aug. 19, Mrs. Mary Book-Cd1, James Book-Cd1, Miss Maggie Book-C, Miss Laura Rebecca Book-C, Mrs. Tina Ward Blackstone-C, Mrs. Maggie VanOrsdel, Miss Flora Mercer, Miss Maggie Mercer, Miss Lucy Dunlap (Siamese); Nov. 12, Robert Elbert Porter, Samuel Byers Patterson-d53, Birt Bartholomew, Miss Franc (Zuemma?) Johnston.

1883: Feb. 10, Miss Lucy Violetta Criss, Miss Lizzie E. Pinkerton, Clarence Alexander, Perry Coon-d90, Mrs. Perry Coon, Miss Elliott-C; May 12, James R. Seely, Mrs. Nettie Winger, Miss M. Cowden, Miss Hettie Scott, Miss Florence C. Mealy-d6, Miss Blanche Ferver, Mrs. Anna Banks, Mrs. J. Love, J. Calvin Van Orsdel-Cd19, Mrs. Sarah A. Gibson-C; Aug. 11, Mrs. W. J. Spear-C, Laura Courtney-C, Mrs. Sarah Graham-C, Mrs. James Mercer-C, Miss Ollie Riblet; Nov. 10, Mrs. Robert Smith-C.

1884: Feb. 9, Miss Jessie Crawford Wilson, M. B. Snyder; May 10, Mr. Willis Reed, Mrs. Willis Reed; Aug. 9, Mrs. Jessie E. McDonald Porter-C, Mrs. Sadie M. Thompson-C, James F. Thompson-C, Mrs. Mary D. Thompson-C, Miss Essie E. Winger, S. Epley; Aug. 24, Mary C. Pomeroy, W. B. Marshall-Cd54, Mrs. Sadie Marshall-C, Lillian Marshall-C, Blanche Marshall-C, Mrs. Jane Best-C, R. F. Smith-C, Mrs. Lizzie F. Smith-C, Thomas McCleary-Cd73, Miss Lemira Wilmarth Mealy.

1885: Feb. 7, Miss Avena Best-C, Miss Lizzie Wilson; Mar. 8, J. Drake, G. Fisher; Apr. 12, J. Vanhorn-C, Robert Bell; May 9, Miss Lizzie Patterson; Aug. 26, Miss Lizzie Emma Thompson, George McFarland-C, Herman Johnston-C, Mrs. Ida F. Johnston-C; Oct. 26, Mrs. Rebecca J. Bell-C, Miss Nettie Bell-C, L. Carmon Bell-C, Miss Margaret Thompson; Nov. 7, James Martin McNall, Jasper J. Coon, Miss Emma Jane Reed, Miss L. Donaldson.

1886: Feb. 13, Hugh M. Cramer, Mrs. Harriet J. Donaldson;

Apr. 11, Samuel Buchanan-C; May 8, Miss Ella Moore-C, Miss Mattie McLain-C, William Boyd Peters, Walter Bird Clark-d44, William M. Robertson, William A. Moore, J. Elmer Wilson, Mrs. Iris S. Mercer.

1887: Feb. 12, Mrs. Alexander P. Moore-C, Mrs. George Buxton-C, Mrs. James Elder-C, Miss Gertrude Bell Fisher; Mar. 12, Archibald L. Hope, C. M. Grove, Hugh L. Dawson, George M. Minick, William Livermore, Miss Annie M. Porter, Miss Nannie Cowden, Harry M. Moore; May 7, R. L. McNabb-C, Mrs. Jessie McNabb-C, J. M. McConnell-C, Mrs. Mary E. McConnell-C, M. B. Alsworth-C, Mrs. L. J. Alsworth-C, Mrs. Moore-C, Samuel McKee, Miss Ora Bell Campbell, Miss Florence Levina Cowden, Miss Sarah Ida Ferrell; Sept. 3, John W. McNabb-C, Mrs. John W. McNabb-C, Mrs. Lydia Seely-C, Miss Geneva Seely-C, Mrs. Jane E. Buchanan-C, Miss Rillie May Means, Miss Rebecca Bell, Miss Alice Theresa Campbell, William Bell; Nov. 10, Prof. J. M. Watson-C, Mrs. J. M. Watson-C, Mrs. Sarah O'Neil-C, Miss Katie O'Neil-C, Miss Mary O'Neil-C, Miss Bessie J. Wilson-C, John W. Pomeroy, Miss Elizabeth M. Byers; Dec. 18, William Courtney McCoy, J. C. M. Johnston-C.

1888: Feb. 13, Stephen Bell Clark, Findley McConnell, Wallace Buxton, Maud Elizabeth Hughes, Lizzie Della Porter, Mary Coon, J. W. Love, S. W. Buckwalter, W. W. Byers, William Binnie, William Ferver, Charles Ferrell, Charles Fisher, John Fisher, James Johnston, Mrs. James Johnston, Mrs. Wilson Johnston, Edith Smith, Blanche Byers, Laura Wilson, Charles Wilson, James Wilson, Willie J. Minick, Gillie Minick, Cora May Minick, Andrew Roy Johnston, Nettie Wilson, Lizzie May Porter, Pearl Donaldson, Josie May Wilson, Annie Margaret Wilson, Anna Rebecca Mercer, Samuel Baxter Johnston, Mary Matilda Johnston, Samuel Reuben Cotton, Anna Myrtilla Pomeroy, Lide Edna Pomeroy, John Waldo Pomeroy, Grace Nettie Porter, Samuel Ernest Phillips, Frank Alonzo Amon, Margaret Ellen Pomeroy, James B. Johnston, Minnie P. Cowden, William Freeman Cowden, Anna Patterson McKee, Clara May Alsworth, Mrs. Rettie Aman McFarland, Bertha Viola Dick, Anna Maud Dick, Harry Mealy, John Mealy, Herbert Hezlep, Carrie Edna Johnston, John H. Crooks, Prudence Eckles Burnside, David Howard Moore, George A. Mealy, Harry (N?) Donaldson, Cora Mick, Charles V. Mick, James Mercer, Emma Armour, Frank

Phillips, Walter Porter, Joseph Lininger, Samuel Mick; May 7, Miss Glennie M. Shaffer, Miss Annie Maud Sewell, Miss Ellen Maria Marquis, John Howard Black, Christian Fred R. Spear; May 13, Melville Porter, Miss Eva N. Spear, Miss Phoebe Maria Spear, Miss Nora Jane Spear, D. W. Semple-C, Mrs. Mary Semple-C, Mrs. James Taylor-C, Mrs. A. M. Kerr-C; Sept. 10, Miss Fannie Viola Bixler; Dec. 7, Mrs. Mary Kendrick-C, Mrs. Hannah Signor-C, J. S. Cotton-C, Richards Milligan-C, Mrs. Clementine Milligan-C, Miss Lizzie Milligan-C, Miss Charlotte Watkins.

1889: Feb. 24, Charles Mick; Mar. 21, Mrs. Margaret L. Carlon-C; May 25, Miss Edith Taylor-C, Mr. (Reber?) -C, Dwight Minick, Miss Julia Ramsey.

1890: June 7, Mrs. J. Cotton-C, Miss Nettie Elvine Black; Sept. 10, S. G. McGee.

1891: Apr. 12, John F. Hartman-(P?); Apr. 19, James M. Robertson-C; Sept. 5, Mrs. C. E. Elliott-C, Miss Hallie Elliott,

1892: Feb. 28, William Riley Aman; Apr. 17, James Edwards, Miss Merthine Ferver; May 8, Miss Annie Watson-C, Mrs. Serena Lininger-C, A. M. Corryea-C, Miss Amanda A. Drake-C; Sept. 10, Fred Taylor, Joseph McConnell, Archie Rankin, Miss S. M. Porter, Miss Mary E. Black; Sept. 11, William J. Dunlap, Mary Dunlap; Dec. 10, Harry Criss Wilson, John C. Allen-C, Mrs. Della E. Allen-C.

1893: Sept. 9, Nannie Bell Conn, Anna Priscilla Conn.

1894: Apr. 8, Mrs. Ella McCrumb-C; May 6, Lee Ferver; May 12, Seth Popino Biddle, Robert Walker Steindorf, Joseph Hamilton McClure, Harry Truman Thompson, Mrs. Margaret L. Davis-C, Cyrus J. Montgomery-C, Mrs. Jennie E. Montgomery-C, Louretta Montgomery-C, Benton B. Montgomery-C, Beriah C. Montgomery-C, Mary Davis, Mary Helen Mealy, Mary Beverage; Sept. 8, Mary Kate Elliott, Jessie May Elliott, Mary Elizabeth Means, Emma Jane Dodds, Susan Ann Davidson, Andrew J. McKay, Mrs. Anna E. McKay-C, Mrs. Williams-C, T. M. Williams-C, Mrs. Emma Hensley-C, Miss Mintie G. Davis-C; Dec. 8, Miss Lucinda V. Hope-C.

1895: Mar. 10, Sylvester Gibson; Apr. 7, Fred M. Shoemaker-C, Miss Anna Byler; May 11, Miss Margaret M. Watson-C, Clara A. Elliott, Jane E. Mealy; May 18, Samuel M. Buchanan-C, Mrs. Annie M. Buchanan-C; Sept. 1, F. J. McConnell-C;

Sept. 7, Eva Grace Elder, Ella Jane Pinkerton, Thomas Kerr Montgomery, Fred Albert Montgomery, Florence Ruth Woods, Mrs. Jane Shepherd-C; Dec. 7, Charles E. Trainer, George E. Wilson, Clarence E. Merwin, Dorris A. Fulkman, William Clyde Anderson, George H. McFarland, Mrs. Sadie B. McFarland, Mrs. Sadie ——C.

1896: Apr. 26, Robert Clyde Campbell, William M. Salisbury; May 16, James Leroy Thompson, George Burton Steindorf, James Donalson Young, David Marquis Means, John Mealy Bell, Bessie Louisa Dodds, Bertha May Mercer, Eva Viola Steindorf, Sarah Elizabeth Montgomery, Bessie Irene Fulkman; July 11, Miss Lillie Johnston, Miss Florence Bell Gibson, Mrs. Anna Bell-C; Sept. 12, Miss Minnie M. Black, Miss Adah Johnson; Dec. 12, Gilbert G. Fisher, Frank Judson Sewell.

1897: Apr. 25, John Elliott-C; May 8, Anna May Winger, Frances Emma Johnston, Laura Floy Dick; Aug. 29, Charles Buxton; Sept. 5, William Cowden; Sept. 11, Henry H. Rhodes-C, Mrs. Lyde E. Rhodes-C; Sept. 12, Mrs. Mary C. Watson-C, Miss Zilla Armstrong Riblet-C; Dec. 13, Mrs. Myra Bell-C, John Stein, John Francis Donaldson.

1898: Feb. 6, W. J. McConnell, Mrs. S. J. McConnell, Z. Barr, Mary A. Amon; Apr. 17, Walter Sewell; Apr. 24, Clyde Amon, Nathan W. Allen-C, Mrs. Mary Madalin Allen-C, William Redman-C, Mrs. Lucinda Redman-C; May 7, Miss Mary Elizabeth Woods, Mrs. Jennie P. Thompson-C; Sept. 24, Robert Wallace Dick, Alexander McCormick Moore; Dec. 23, John Calvin Johnston, Joseph William Mercer-R; Dec. 25, Frederick Douglass McFarland, James McComb Thompson-C, Sarah Jane Thompson-C, Oliver Satterfield-C, Miss Sadie Satterfield-C.

1899: Jan. 14, Marriott Clifton Dick, Miss Bessie Byler-C; Jan. 15, George Daniels; Mar. 19, George C. McKee-C, Miss Harriet Love Johnson-C; May 25, Miss Ada Laughlin-C; June 4, Frances May Means, Mrs. Marie Alice Mercer-C, Miss Linnie Hodgens-C, John A. Taylor-C, Mrs. Ada M. Taylor-C; June 7, James Binnie Byers-C, Mrs. B. A. Shaw-C, Lucy Shaw-C, Miss Ida Ferrell-C; July 2, Miss Nellie Book Means, Miss Rachel Emma Allen, Wyatt R. Campbell-C, Henry Nelson-C, Mrs. Mary A. Nelson-C; Oct. 7, Mary Edna Johnston, Alice May Johnston, Francis Love Thompson; Dec. 10, Mrs. Maria P. Black-C; Dec. 17, Miss Grace Seley-C, Miss Geneva Seley-C, Miss Louisa Seley-C.

1900: Mar. 10, Bessie Dawson Campbell, Bessie Lorene Ferver, Chester Arthur Fulkman, Charles William Pinkerton, Ernest Stark Johnson, Mrs. Madge Cowden-C, Thomas Montgomery-C; Mar. 11, Edward Elmer McFarland, Jennie Shaw, Arthur Kirk Thompson, Mrs. Orabell McConnell-C; June 30, Miss Margaret Ellen Pomeroy-C, James White-C, Mrs. Rosetta Nancy White-C, Josiah Francis White-C; July 8, Harry Vernon Kuhn; Oct. 3, Miss Anna Criss Dunlap, Frieda Reiff; Oct. 4, William Carson Press; Oct. 5, Miss Sara Larue McCreary-C, Miss Laura Myrtle McCreary-C, Miss Mary Edna McCreary-C, Mrs. Christina Diemer Campbell-C; Perry Arthur Kuhn, John William Hartwell; Dec. 30, Miss Elizabeth Waters-C.

1901: Jan. 27, Mrs. Charles Woods-C; Feb. 3, C. W. Titsler-C, Mrs. Nancy Titsler-C; Feb. 6, Monroe Johnston; Feb. 7, Frank McConnell; Feb. 10, Walter Stewart Dick, Thomas Calvin McConnell; Feb. 11, Mrs. Anna Elizabeth Egolf; Feb. 15, Miss Samira Etta McMullen, Charles Kenseal McMullen, James Andrew McManus; Feb. 17, Sarah Bell Pinkerton; Feb. 18, George McFerron Mercer, Frank Elmer McFarland, Reed Douglass McFarland, Eva Pearl McFarland, Allanson Griffin Morrison; Feb. 19, John Alexander Fulkman, George McLaughry Phillips, Clinton Benton White, Elmer L. White, Mrs. Ollie White Criss; Feb. 20, Mrs. Nettie Covert McManus; Feb. 21, Mary Elizabeth Axe, Frank Andrew Buchanan; Feb. 22, William Andrew Mercer, Miss T. Elizabeth Elliott; Feb. 24, Jay Milton Alsworth; Mar. 10, Miss Jessie Francis; July 14, Fred J. Taylor-C; Oct. 13, Mrs. Clara D. Kirkbride-C.

1902: Jan. 11, Mrs. Mary Bradley Dunlap-C, James Seeley-C, Mrs. Ella Seeley-C, Michael Dodds-C, Robert Dodds-C, Mrs. Sarah A. Dodds-C; Jan. 16, John Darlington Porter-R, Mrs. Sarah Ann Porter-R; Feb. 9, Raymond Watson Kirkbridge, William Alexander Moore; Feb. 10, Winifred White, Samuel Reese Allen, LeRoy Thomas Caldwell; Feb. 11, Miss Edith Elizabeth Francis; Feb. 12, Melvin Johnston, Robert Shaw, Joseph Junkin Francis, Mary Bell Gibson; Feb. 16, Miss Anna May Smith, Hamel Cowden; Feb. 18, John Bell Smith, Retta Johnston, Robert Lincoln Heckathorn, Fruit Winger Garner, Viola Phillips, Alice Jessie Phillips; Feb. 19, Mary Myrtle Smith; Feb. 20, Mrs. Jennie Rust, Charles Clair Winger, Gold Campbell Garner, Elizabeth Jane Cover, Jennie Francis; Feb. 23, Miss Mary Phillips; Feb. 24, Mrs. Catharine Booher; March

2, Miss Daisy Rust-C, Thomas Lyle Mercer; April 12, John Louk Garner, Dr. John McKinley-C, Mrs. Mary L. McKinley-C; July 5, Miss Margaret R. Chapin-C, Mrs. Sarah Thompson-C, Benjamin George Graham, Miss Minnie Elizabeth Mercer; Oct. 10, Willis B. Pettitt-C, Mrs. Elizabeth Amanda Pettitt-C, Miss Ethel Marie Pettitt-C, Miss Rena Vera Pettitt-C, Mrs. Marietta Hanna-C, William Ferver-C, Mrs. Rosetta Ferver-C; Oct. 11, Henry Gibson, Mrs. Lizzie Bell Gibson, J. Almer Wilson-C, Mrs. Effie Wilson-C, Daniel Donley-C, Mrs. Hannah Donley-C, Miss Edna Donley-C.

1903: Jan. 10, Eugene Hays Dunlap; Jan. 11, Ernest McClaren Dunlap-C, Albert Mealy Dunlap-C; Feb. 20, Harmon Amzi Houk; April 11, Benjamin Graham, Sr.-C, Mrs. Caroline Graham-C, Emma Graham-C, Catharine Graham-C, Frank P. Graham-C, Paul D. Graham-C, Mrs. Catharine J. Minick-C, Hannah Minnick-C; July 11, Florence Jesse Mercer, Mrs. Lillian McConnell-C, Eva Viola Stinederf-C; July 12, Arthur Daniel Kirkbride; Sept. 21, Edward J. Banks; Oct. 10, Mr. and Mrs. Tyson Axe-C, Beulah Price-C, Robert Wilson-C; William M. Francis (return after absence).

1904: Jan. 9, John C. Shearer, Ray Kenneth Biddle, Alta Sarah Biddle, Robert A. Crawford, Mr. T. H. Jewell-C, Mrs. L. J. Jewell-C, William Arthur Jewell-C, Mrs. Elizabeth S. Ferson-C; Jan. 27, John C. Rust-PB; Jan. 29, Wilson Taylor, Altha Mildred Jewell, Oliver Stevenson Ferson, James Robert Francis-PB; Feb. 4, Mr. Matthew Thomas Rhodes; Feb. 5, James Earl Axe; April 3, John Charles Rummel, Mrs. Eva Rummel; April 9, Thomas Bruce Campbell, Jane Mick-C, Miss M. J. Stewart-C, Mrs. Maria V. Brice-C; June 19, Sarah May Bingham; July 9, Mr. Robert Stinederf-C, Mrs. Elizabeth Stinederf-C, Mr. and Mrs. W. B. Caldwell-C, Elizabeth Pitzer-C, Ella Pitzer-C, Mary Viola Pitzer-C; Oct. 9, Carrie May Wilson, Mrs. Margaret Cowden-C; Oct. 10, Hannah Isabel Means; Dec. 15, Mr. Ishmael Rummel-C, Mrs. Margaret Rummel-C.

1905: Jan. 1, Mr. William McNaughton, Sarah Rebecca Gibson, Mrs. Mary McNaughton-C; Jan. 14, Edna Frances Smith, Cora Mabel Smith, Mary Eliza Kerr, Ella Margaret Kerr, Ida Frances McFarland, Charles Woods; April 1, Mr. Ross H. Crist-C, Mrs. Alice G. Crist; April 8, Mary Magdalene Buckwalter,

Mrs. Fannie Mealy; April 9, Willis Alcorn Garner; July 7, Mr. Franklin F. Yarrian, Mrs. Alice Madden Yarrian-C; July 8, Lydia Isabel Buckwalter, Mrs. Tirza Garner, Willis Garner, Mrs. Ella Sewall-C; Oct. 7, Prof. H. B. McCollum-C, Mrs. H. B. McCollum-C, Mrs. W. J. Gibson-C; Oct. 8, Mr. Thomas A. Coryea-C, Mrs. Laura Armstrong Coryea-C.

1906: Jan. 13, Mr. John William Fulkman-C, Mrs. Ada L. Fulkman-C, Dorris Leon Fulkman-C, Chester Arthur Fulkman-C, John Alexander Fulkman-C, Mr. James C. Ramsey-C, Mrs. Amanda Ramsey-C; Feb. 25, Emma Jane Davis; April 6, John Horner-C; May 20, Mr. Joseph Bowen, Mrs. Della Bowen; May 27, John M. Dout; July 7, Mr. William Gearing-C, Mrs. Margaret Gearing-C, Mrs. Elizabeth Watson-C, Mabel Elizabeth Watson-C, Mary E. Watson-C, Clyde Fisher-C; Oct. 13, Mr. Guy L. Buckley-C, Mrs. Margaret Gertrude Buckley-C, Dr. William A. Clark-C, Mrs. Mary Mealy Clark-C; Oct. 24, Mrs. Bertha Thompson Porter-C.

1907: Jan. 12, Cora Dodds-C; Feb. 14, Francis Alexander Pinkerton; Feb. 20, Margaret Amon Hilton-PB; Feb. 21, Mark Harrison Semple, John Francis Semple; Feb. 26, Carl Donley; Feb. 28, Max Horn-PB; Mar. 3, Stella Anna Conway-PB; Apr. 10, Mr. Frank Bennett-C, Mrs. Viola Bennett-C, Emma Dodds-C; Apr. 13, Mary Catharine Elliott-C; Apr. 28, Mr. Charles Lea Dicks-C, Mrs. Berdenia Dicks-C; July 7, Mrs. Edna Hilton-PB; July 10, Mr. Guy Leroy Neal, Mrs. Lottie Dicks Neal-C; Oct. 12, Mrs. Esther Byers Riblet-C, George Kelso Fulkman, Mary Jane Fulkman; Oct. 13, David Gilmore Allen.

1908: Jan. 10, Mary Rummell; Jan. 11, Mr. James P. Smith-C, Mrs. Margaret G. Smith-C; Jan. 12, George W. Conway-PB; Feb. 18, Bessie Jane McFarland, Alice Elizabeth Wilson, Martha Elizabeth Neal-PB; Feb. 21, Florence Agnes Moltz-PB; May 10, Margaret Buckwalter, Elizabeth Josephine Phillips, Lenora Helen Conway-PB, Amelia Hartwell, Hazel Marie Ramsey, Ruth Edna Seley, Helen M. Seley, Fred George Seley, Irene Margaret Porter, Lily Evalyn Porter, Thomas Paul Porter, Hazel Eliza Porter, James Alexander Pitzer, William Edward Pitzer, Mrs. Mary Pitzer, William C. Pitzer, Ethel Jennie Pitzer, Josephine Belle Pitzer, Willis C. Semple, William Dorris Semple, Edward Smith Sewall, George Martin Johnston, Clarence Leroy Johnston, Mack Johnston, Nellie Johnston, Nina Johnston,

Sarah Johnston, Baxter M. Banks, Eleanor Frances Banks-PB, John Young Minter, Samuel McKay Dicks, Norman Joseph Wilson, Clyde Charles Buxton, William Buxton, Sarah Florence Buxton, Isabel Weston, Harry Winger, Lemis Raymond Poland, Roy Fowler Conway-PB, Mrs. Anna Conway, Thomas O'Conner-PB, Alice Hartley Hilton, Lawrence Leroy Allen, Howard White Criss, William McKinley Moltz-PB, Pearl Marie Wilson-PB, Elizabeth Maud Kuhn-PB, Lillian Emma Winger; May 15, John Reynolds Heckathorne-PB, Levi Mick, William James Conway, Lester Hepburn Conway-PB, David Wilson Johnston, Theda Jane Buchanan, Harry Floyd McFarland, Mrs. Ida Dell Shaffer-PB, Olive Catharine Hunter-PB, James Rayburn Elder-PB, Mack Edwin Hunter-PB, Bell Walker, Donald Donley; May 31, Edith Margaret Moltz-PB; July 11, Mr. Andrew Wible-C, Mrs. Josephine Wible-C, Olive J. Wible-C, Mrs. Mary Edith Sewall-C; July 12, Margaret R. Chapin-C, John Henry Hunter-PB, Lloyd Raymond Hunter-PB; Oct. 10, John G. Junkin, M.D.-C; Oct. 11, Hazel Margaret Hunter-PB.

1909: Jan. 9, Wallace Simpson McKean-PB, Eliza Hope-C; Jan. 24, Elizabeth McKean-C; April 11, Alexander Patterson Moore-C; July 10, Sarah Emma Shaw, Robert P. Pomeroy, Mr. Charles Wilson-C, Mrs. Maud Wilson-C, Mr. J. L. Brown-C, Mrs. Martha Brown-C, Frances Brown-C, Hazel Brown-C; Oct. 8, J. Jacob Webber; Dec. 12, Charles William Mercer-PB.

1910: Jan. 9, Gold C. Garner-C, Mrs. Sarah G. Sampson-C, Irwin G. Sampson-C, Artalissa I. Bentley-C, Margaret A. Bentley-C, Mr. John A. King-C, Mrs. Rosa King-C; Mar. 31, Mrs. Edna Hogue Thompson-C, Mrs. Martha McKnight-C; April 10, Bessie N. Blayney-C; April 17, Mr. Alexander Black, Mrs. Mary Elizabeth Black; May 15, Mrs. Nannie Davis-C; July 10, Mrs. Letitia Angel Shaw-C; Nov. 6, Mr. William Alexander Donaldson, Edson Theodore Coryea, Leonard A. Coryea, William Arthur Jewell-C; Dec. 11, Arthur Perry Dale Sewall; Dec. 25, Mr. Louis William Kempf.

1911: Jan. 8, Anna Mary Seley; Jan. 14, George Lester Stinefurf, Mary Myrtilla Semple, Mary Isabel Ramsey; Jan. 15, Mrs. Catharine Hunter-PB, Sarah E. Davis-PB, Charles Axe-PB, A. Leroy Wible-C, Olive Porter-C, Mrs. Edith Offutt White-C, Mrs. Martha Angel-C; Jan. 22, Benjamin Franklin Means,

Harry D. Durban, T. Calvin Davis, August H. Holdfelder-PB, Mrs. Emma Alice Pilgrim, Anna Bell Davis-PB, Lillian Ruth Brown; Feb. 5, Louis V. Mankey-PB, Frank Raymond Miller; Feb. 12, James Bingham Watson, Ralph Emerson Watson; Feb. 19, Frank Greer Kerr, Charles Robert Miller, William Francis Pilgrim-PB, Zola Pilgrim-PB; Mar. 5, Mr. Roy Reed; Mar. 19, Oscar L. Powell, James Samuel Buckwalter; Apr. 5, Mr. Robert A. Smith-C; Apr. 8, Joseph Raymond Gordon-PB; Apr. 9, Mrs. Rachel A. Smith-C; July 9, Mrs. Sara McCoy Dick-C, Mr. William A. Moore-C, Mrs. Myrtle Weber Thompson-C; Oct. 7, Mrs. Lavinia Wilson-C; Oct. 8, Mr. Harry C. Wilson-C, Mrs. Maud Wilson-C; Dec. 3, Mr. John C. Rummel-C, Mrs. Eva Rummel-C, Mary Rummel-C, Prof. Elbert R. Moses-C, Mrs. Helen Miller Moses-C, Mr. and Mrs. D. L. McQuiston-C, Anna McQuiston-C.

The following names belong to the years 1908-1911. Their exact positions could not be determined from the data supplied: Norman Jasper Weston, Fred George, Mrs. Anna Sidels, Dr. John H. Crooks-C, Mrs. Blanche Ferver Crooks-C, Mrs. Lizzie C. Thompson, Frank Spears, Frederick R. Davis, William S. Thompson, Mrs. Ruth Rankin McFarland, Chester Roy McFarland, Florence Angel Bell, Mary Rebecca Bell, Belle Irene Thompson, Clara Jane Thompson, Ruth Iona Thompson, Warren C. Titsler, Mrs. Grace Porter Titsler, Ralph Porter Titsler, Helen Caroline Titsler, William Woods Thompson, Mrs. Anna R. Mercer Moore-C.

1912: Mar. 3, Mr. Charles Elmer Howard-PB; Mar. 31, Mr. Benjamin Johnston-C, Mrs. Mary Johnston-C, Mary Viola Johnston-C, Catharine Jane Johnston-C; Apr. 14, Miss Murray-C, Mr. William McCreary-C, Mrs. Anna McCreary-C; June 30, Mr. John A. Taylor-C, Mrs. Ada Margaret Taylor-C, Robert Wilson Taylor-C, Evalyn Jane Taylor-C, Gladys Viola Taylor-C, Ida May Dicks-C, Mrs. Margaret Dicks-C; July 14, Mr. Frank Filkner-C, Mrs. Bessie Margaret Filkner-C; Oct. 18, Mr. Clint. Campbell-C, Mrs. Lillian Johnston Campbell-C.

1913: Jan. 12, Mrs. Nellie F. Means-C, Mr. Charles McCormick-C; Feb. 14, Mrs. Florence Jennie Rust, Richard Davis Dicks-PB; Mar. 27, Alta Pearl Johnston-C; Apr. 13, Mrs. Elizabeth Campbell-C; May 11, Hannah Minick-C; July 20, Mr. Samuel F. Harris-C, Mrs. Elizabeth Harris-C; Oct. 12, Mr.

Perry Sewall, Mrs. Elsie Wible-PB, Mrs. James McClenahan-C, Mrs. Alice Moore McClenahan-C, Mr. and Mrs. John Fife-C, Mr. T. Franklin Phillips-C, Mrs. Celeste Phillips-C, Alexander Phillips-C, Mrs. Elizabeth Francis-C.

1914: Jan. 4, Miss Eleanor McJunkin-C; Jan. 10, Mr. Roy Beighly-C, Mr. Essington Marquis-C; Jan. 11, Samuel Benjamin Elliott-C; Mar. 29, Jessie Marjorie Hartwell, Mary Alferetta Mealy, Della Mary Wilson; April 11, Pearl Estella Porter; Apr. 12, Mr. H. Conrad Anderson-C, Mrs. Jennie Francis Anderson-C, Mrs. Laura N. Beighly-C, Mr. John A. Wright-C, Mr. John A. Black-C, Mrs. Augusta Black-C, Howard Black-C, Joseph Gordon Black-C; July 11, Mary Isabel More, Grace Davis-PB, Dorothy Davis-PB, Mr. Benjamin A. Findley-C, Mrs. Clara Findley-C; Oct. 11, Lois Pettitt-C.

1915: Jan. 9, Hazel Irene Stinederf, Margaret J. McClure, Laura Elizabeth McClure, A. Gertrude Sampson-C, Mrs. Mary Francis-C, Dwight Francis-C; Jan. 31, Mrs. Harriet Blythe Porter-C; Mar. 21, Mr. Stewart S. Buck, Mrs. Madaline Barrows Buck; April 9, Joseph Nathaniel Pettitt-PB, Norman Knott-PB; Apr. 10, Mrs. Anna S. Flickinger-C, Frederick Alexander Flickinger-C; Apr. 11, Robert Garrett-C; July 10, Mr. and Mrs. A. Kirk Thompson-C, Mr. William McNaughton-C, Mrs. Mary McNaughton-C; Oct. 9, Wallace S. McKean-C.

1916: Jan. 8, Samuel Whittaker, Margaret Mary Davis-PB, Bessie Bell Davis-PB; Apr. 9, J. Wilson Buchanan; Oct. 7, Elizabeth Fisher Smith-C; Oct. 8, Mr. W. Chambers Henderson-C, Mrs. Mary McCall Henderson-C.

1917: Jan. 7, Mrs. Mary E. Carpenter McJunkin-C, Mary E. McJunkin-C, Isabel Porter-C, Martha Hutchinson-C, Prof. Louis K. Oppitz-C, Mrs. Nellie Oppitz-C; Jan. 31, John Kelly Foreman-PB; Feb. 11, Florence Belle Pilgrom-PB; Feb. 25, James Otis Criss; Mar. 4, Mabel Elizabeth Porter, Clara Dorothy Kirkbride, Albert Elijah Criss; Apr. 6, Mr. Jacob W. Webber-C, Mrs. Clara Alsworth Webber-C; Apr. 7, Edward Noble Brown; July 8, George Paul Clark; Oct. 7, Theodore Clare Watson; Nov. 18, Prof. and Mrs. Walter E. Rogers-C.

1918: Jan. 31, Charles Thomas Phillips, William Wesley Hartwell; Feb. 2, William J. Snyder-PB, Clyde G. Wilson-C; Mar. 31, William Allen Moore; Apr. 14, William Fulton McNaughton, Herman Russell Smith, Mary Erma Dicks-PB, Sarah

Blanche Dicks-PB, Mary Elizabeth Smith; June 30, Mrs. Nellie McCormick Hogue-C; July 10, John Franklin Yarran, Mary Elizabeth Yarran; July 13, Mrs. Mary Shaffer Garrett-C, Sarah Black-C, Mrs. Maude McGee Dick-C, Laura May Shaw; July 14, Mr. Wallace Buxton (Reaffirmation), Mrs. Mary E. Buxton (Reaf.), Treavor Oscar Hogue (Reaf.).

1919: Jan. 22, Mr. John H. Lewis-C, Mrs. Jane Shaffer Lewis-C, Clara V. McCready-C, Bernice E. McCready-C; Jan. 26, Frances Blanche Bell; Mar. 30, Edna May Davis-PB; Apr. 6, Ruth Davis Rust-PB; Apr. 13, Annie Reed McClure, Sara Marjorie McClure, Laura Ruth Althea Findley, Emma Rebecca Leah Findley, Mrs. Lawrence Martin McKean-C, Mr. Jared H. Lusk-C, Mrs. Cora Palmer Lusk-C, Fred F. Lusk-C, Edith Lusk-C, Florence Lusk-C; Apr. 19, Mrs. Emma A. Worley-C, Mrs. Carrie Robinson-C, Zella Rebecca Garrett; Apr. 20, William Robert May, Weldon Sewall Garrett, Paul Alexander Titsler, Mr. Charles Martin-C, Mrs. Mabel Porter Martin-C; July 9, Mr. and Mrs. Samuel W. Ligo-C, Russel Ligo-C, Jesse Ligo-C; July 12, Mrs. Martha A. Hattenbaugh-C, Samuel A. Hattenbaugh-C, Francis A. Hoagland-C, Mrs. Elizabeth M. Porter Hoagland-C, Margaret Eleanor Hoagland-C; July 13, Mrs. Anna Gertrude Sampson-C, Ashton A. Fyffe-C, Mrs. Ella Hartman Fyffe-C, James Sewall-C, Mrs. Eva Angell Sewall-C, Dorothea Sewall-C; July 27, Mr. and Mrs. C. W. Neil-C; Oct. 12, Mr. and Mrs. Herman Mehard-C, Mrs. Anna Martin Miller-C; Oct. 26, Mr. John C. Allen-C, Mrs. Mary Porter Allen-C, Jesse Allen-C, Anna Allen-C, Mrs. Margaret Herriott-C, Thomas Herriott-C; Nov. 23, Mrs. McCune-C, Myron McCune-C.

1920: Jan. 1, Joseph Dicks-C, Mrs. Sara Black Dicks-C, J. Clyde Monroe-C, Mrs. Prillie Clemens Monroe-C, Stanley Gray Monroe-C, Charlotte Laverne Monroe-C; Jan. 7, Mr. David G. Allen-C, Mrs. Catharine Davis Allen-C; Jan. 10, Mrs. Harriet S. Coddington-C; Jan. 12, Mrs. Nellie Buchanan Campbell-C, Mrs. Marion Winger-C; Feb. 29, Donald McElre, Garrett George Patterson Herriott, Walter Herman Mehard; Mar. 28, Andrew S. Sampson-C; Mar. 31, Mrs. Anna McCready Dixon-C; Apr. 3, Paul Lewis Shaw; Apr. 4, John Jacob Triner, William John Lewis, Jr., Edmond Garrison Robinson; May 9, Mr. Mont L. McConnell-C, Mrs. Hazel Porter McConnell-C, Helen Mc-

Connell-C, Freida McConnell-C, Mr. and Mrs. Robert Morse-C; July 4, John Benjamin Findley, Emma Byler and Mary Byler on reaffirmation from the Maple Grove Mennonite Church, Mrs. Harriet Felton Buchanan-C, Mrs. Mary Lakey-C; July 9, James W. Williamson-C, Mrs. Gladys Rosa Buckwalter-C, Mr. James Osborne-C, Mrs. Carrie Boston Osborne-C, Paul Osborne-C, William Osborne-C; Oct. 8, Mrs. Erma Ruth McFarland, Mr. Thomas Jefferson Byler on reaffirmation from the Maple Grove Mennonite Church, Mrs. Lucy Pearl Ferver-C, Mr. W. Clyde Anderson-C, Mrs. Rachel E. Allen Anderson-C, Evelyn Anderson-C, Harold Anderson-C; Oct. 9, Mr. Morrow L. Scott-C, Mrs. Elizabeth Moore Scott-C; Oct. 10, Mrs. Eliza Jane McConnell-C.

1921: Jan. 2, Mrs. Ella Johnston Genung-C; Jan. 8, Helen Clarissa McConnell-PB, Glenn Howard McConnell-PB; Jan. 9, Mr. Harry P. Kuhn-C, Mrs. Maude Estelle Kuhn-C; Mar. 6, Mrs. Margaret S. Sampson-C, Earl Clifford Blake; Mar. 24, Mr. Matthew Thompson-C, Mrs. Helen Hutton Thompson-C; Mar. 28, Raymond Albert Dilley; Apr. 3, Leo Loyd Plotts; Apr. 10, Robert McClelland Herriott, Richard Francis McClure, Maud Chapin-C; July 10, Mr. Joel L. Lininger-C, Mrs. Serena Palmer Lininger-C, Mrs. Aurilia Gains Hovis-C, Mrs. Martin S. Thompson-C; Nov. 30, Mrs. Anna McDonald Cowan-C; Dec. 11, Mrs. Margaret Mercer Woods-C; Dec. 18, Mr. James H. Means (86 yrs. and blind) and Miss Corlinda Means (84 yrs. and sick) from the disbanded Lutheran Church of Fay on reaffirmation.

1922: Jan. 1, Margaret Lakey, Bella Lakey, Theda Hartwell; Jan. 8, Allen W. Miller, Margaret G. Smith, James Victor Smith, Russell Clement Sewall, Mrs. Clara Miller-C; July 9, Margaret Elizabeth Webber; Oct. 8, Mr. and Mrs. Frank Chapin-C, Lenore Chapin-C, Gertrude Chapin-C, Mrs. Anna Hale Bucher-C, George Hale Bucher-C, Robert Young Bucher-C, Henry Hale Bucher-C, Anna Williams Bucher-C, Pomeroy Chapin.

1923: Jan. 13, Mabel Anna Yarrian, Howard Madden Yarrian, Grace Seley-C, Louise Seley-C; Jan. 14, Lula Marie Sewall, Mr. C. W. Beerbower-C, Mrs. Della Beerbower-C, E. Lucile Beerbower-C, Eleanor B. Beerbower-C; July 8, Mr. and Mrs. R. H. McCaslin-C, Dorothy Thompson, Francis Thompson, Dorothy Kuhn, Jean Kuhn, Leola McConnell, Sarah Sampson, Irwin Sampson, Jr.

1924: Jan. 30, Ralph Amos Shawkey-Reaf., Mrs. Naomi Moore Phillips-Reaf.; Feb. 3, Mr. and Mrs. Robert Taylor-C, Mr. and Mrs. William Evans-Reaf.; Apr. 11, Mrs. James Pitzer-C; July 11, Mr. and Mrs. Norman Frankenberger-C, Mary Gertrude Frankenberger-C, Wallace Leander Frankenberger; July 12, Nina Jane Pilgrim; Aug. 3, Mr. and Mrs. S. H. Attle-C, Mrs. Jennie Anderson-C; Oct. 12, Charles William Criss.

1925: Jan. 1, Ruth E. McClure, Mildred Lovinia Dick, Mary McClelland Herriott, Harriet Wilson Hartwell, Mary Louise Anderson, Marion Isabel Dick; Feb. 1, Anna Kirk-C, Callie Kirk-C; April 10, Harold Donley Elliott; Apr. 12, Mr. and Mrs. Frank Donaldson-C.

List Number Three

David Angel-b66, Mrs. Sarah Angel-b66, C. F. Black-d32, Ed. Black-d32, James Black-c68, James P. Black-d87, Mrs. Thomas Black-d82, W. H. Black-d58, William Black-c79, Mrs. John (Thomas?) Campbell-d83, James Conner-c71, James M. Conner-d74, David M. Cook-b12, Betsy Cotton-b29, John Davis-b29, Robert Dick-c42, William Donaldson-c30, Thomas Donehoo-b40, S. C. Ferver-d46, William Ferver-d60, Christopher Folkmon-28, Josiah Gibson-b40, William Gibson-c74, Mrs. James Gilliland-d53, Abigail Hartman-c12, John H. ————b55, Peter Heasley-c49, Anna Johnston-d59, Frank Johnston-d59, James T. Johnston-d59, Martin Johnston-d38, Mrs. Mary Johnston-d59, J. Kerr-c31, Mrs. Caroline McCready-d84, Rev. A. McCready-b5, David C. Marquis, B. F. Means-d84, Hugh F. Means-d40, Ross Miller-d1, A. P. Moore-bc38d39, Buchanan Moore-c32, Adam Munnell-b53, Mrs. Munnell-c53, W. B. Pettitt-d12, Alex. Phillips-d81, A. M. Phillips-d81, I. M. Phillips-d51, William Phillips-d50, William Pinkerton-d82, Calvin Pomeroy-d79, Robert P. Pomeroy-d79, Thomas Pomeroy, Jr.-d79, Mrs. Ester Porter-c86d89, Robert M. Porter-d3, Thomas Porter-b84, Thomas Porter-b3, Archie Rankin-d68, W. Redmon-b65, Kirk Rice-c53, William J. Scott-d11, T. J. Stein-d72, W. E. Stein-d72, Ebenezer Thompson-b62, James B. Thompson, James H. Thompson-d55, Mrs. M. A. Thompson-d75, (S?). F. Thompson-d29, Mrs. William Thompson-d75, Hiram Watson-c45, Hugh Watson-d9, John Watson-b13, Silas Williams-d19, B. Wilson-c73, Eliphaz Wilson-bc73, H. H. Wilson-d54, Hiram M. Wilson-bc51, John Wilson-b45, John D. Wilson-d4, John R. Wilson-b77,

Josiah Wilson-b51, Josiah Wilson-b4, Josiah Wilson-d80, Marmaduke Wilson-b27, M. Wilson-c16, Samuel Wilson-b16, Thomas Wilson-bc44, J. D. Winger-d36, Newton Winger-d36, Mary Young-c10, William Young-d10.

A LIST OF EARLY SETTLERS

The Neshannock Church was organized near the center of a strip of territory that later formed the southern half of the original Mercer County. It was approximately twenty-five miles long and fifteen wide, extending east and west between the present site of Slippery Rock and the Ohio line, and north and south between the sites of New Castle and Mercer. Inter-church communion occasions, popular in the early days, brought people from the utmost limits of this territory to the old Neshannock "Tent."

The list of early settlers here given is for this strip of country. It is for 1803, and represents taxables as returned at Meadville in that year. No attempt has been made to correct the spelling of names. The early tax lists show that the clerks spelled phonetically on bad enunciation and incorrect pronunciation. Their troubles may be guessed from the variations in the following names: Snightre, Snider, Snyder; Whitager, Whitaker; Vensukle, Vansikle, Vensickle, Van Sickle; Hannel, Honnel, Homel, Homell, Hummel; Soover, Zuver; Hofast, Hosast, Hosis, Hoses, Hofus; Gettic, Gettis, Gaths, Gittis, Geddes, Geddis; Woolharton, Wilmerton, Wilherton, Wolfverton, Wolvertan, Wolverton.

The following symbols are used in the list: "E" denotes the eastern end of the territory, and "W" the western end. In most cases the number of acres for which the settler was taxed is, for economy of space, represented by a letter: "a" for one hundred acres, "b" for two hundred, "c" for three hundred, and "d" for four hundred; these numbers being most common. Figures are used for other numbers. The original surveys were not made with great accuracy and many tracts of land were found later to be smaller or larger than the sizes here given. The letter "x" denotes that the settler arrived in 1800 or earlier. Many of those who came early sold their lands and left before 1803; but a few who sold returned at a later date.

John Alban-Ed, James Alexander-Edx, Samuel Allen-Ebx,

George Allison-Wdx, Alexander Anderson-Ebx, James Anderson-Wbx, John Anderson-Wd, John Anderson-Wd, (distillery), John Anderson-Eb, William Anderson-Wd, John Angel-Wbx (Lot 1803, Second Donation District), Isaac Arkwright-Wc.

John Barnhill-E50, William Bell-W260x, William Bell, Jr.-W250x, John Bennett-Wcx, William Bennett-Edx, Joshua Bentley-W250x, James Black-W350, Thomas Black-W145x, Samuel Blackson-Wd, Charles Blair-Ec, James Blair-Ea, John Blair, Jr.-Wa, John Blair, Sr.-W376x, Robert Blair-Wa, George Book-Wdx, John Book-W50x, Thomas Boozle-Edx, William Bothwell-Ebx, Robert Bowman-Wax, Valentine Boyd-Wax (half mill), Andrew Brackenridge-E50, William Brackenridge-E140, John Bradley-Ecx, William Brannon-Edx, William Brannon-Ed, David Breast-E500, John Breast-E50, James Brown-Edx, John Brown-Wdx, Joseph Brown-W166x, Michael Brown-Ebx, John Bruce-Eb, James Buchanan-Wc, James Buchanan-Ed, John Buchanan-Edx, William Buchanan-Edx, Joshua Buchmaster-E58, Joseph Buchmaster-Wb, John Burges-Wbx, Samuel Byers-Wcx.

James Caldwell-Ebx, James Cambell-Wb, Joseph Campbell-Edx, Robert Campbell-W196x, Robert Campbell, Jr.-(s. mill), Samuel Campbell-E390x, William Campbell-(s. mill), Thomas Canon-Wbx, James Carmichael-(s. mill), Thomas Carmichael-Wdx, Thomas Carpenter-Wb (Lot 1801, Second Donation District), Brazilla Carter-Ecx, Lewis Cents-Ed, James Chambers-W248x, Joshua Chenewith-Wb, John Chomer-Wa, Samuel Christy-Edx, William Clark-Wb (58 Third D. Dist.), James Clingan-Wa, William Clingan, Jr.-Wa, William Clingan, Sr.-Wb, William Cochran-Eb, George Conway-E50, Joshua Cook-Wb (580, Third D. Dist.), William Cotton-Wdx, David Courtney-Eb, Garret Covert-E40x, Ezekiel Cox, Jr.-E82, Joseph Cra-croft-W125, James Craig-Ed, William Craig-Ebx, John Cramer-W50, David Crawford-Wbx, Thomas Crawford-Wbx, John Createn-Ec, Valentine Cunningham-Edx (grist-mill, sawmill), Paul Custard-E50.

Isaac Daniels-E270x, Jonathan Daniels-Eax, Enos Davis-W (mill), George Davis-W193x, Isaac Davis-Wbx, William De-laney-Wdx, Andrew Denniston-Edx, George Denniston-Edx, James Denniston-Edx, Johnston Denniston-Ec, William Dennis-ton-Ec, William Denniston-Edx, James Dick-Wd, John Dickey-

W (town lot), Cornelius Donovan-Ed, Darby Doran-Wdx, Michael Doran-Wbx, William Dougherty-Ec, William Duff-W250 (distillery).

Joseph Philip Eberhart-Wdx, William Edenburn-W500, Joseph Elder-Edx, Benjamin Elliott-Ea, William Elliott-Eax, William Elliott-Wax, Jacob Emery-E125, John Emery-Eb, James Espy-W (two town lots).

Michael Feters-Wcx, Robert Fewrey-E50, John Findley-Eb, Thomas Fisher-Wbx (1832, 2nd. D. Dist.), George Foreman-Wdx, Hugh Foster-E395x, James Foster-Edx.

John Galbraith-Eax, Henry Gealey-Eb, John Gealey-Edx, James George-Edx, William George-E250, Charles Gibson-Wbx (171, 2nd. D. Dist.), Francis Gibson-Wb, William Gibson-Wb, James Gilfillan-Edx, James Gilkey-W150, John Gilkey-Ed, William Gill-Eb, John Gilmore-Ebx, Robert Gilmore-Edx, James Glenn-Eb, James Glenn, Jr.-Edx (grist-mill), Robert Glenn-Eb (distillery), Samuel Glenn-Eb, William Glenn-Ebx, Thomas Gordon-Wb, James Gormley-Ebx, Robert Gormley-Wc, (176, 2nd. D. Dist.), Peter Gundy-W170x (151, 3d. D. Dist.).

Henry Hagan-Ed, John Hagerty-Ebx, Isaac Hall-W315x, Hugh Hamilton-Edx, Jacob Harbaugh-Eb, Jonathan Harland-E450x (grist-mill, sawmill), Cornelius Hendrickson-W6, Daniel Hendrickson-W30, James Hezlep-W600, Samuel Hezlep-W275, Robert Hodge-Wa, William Hodge-W150x, John Hogg-Wb, Philip Hoon-Edx, Abraham Hoover-Ebx, John Hoover-Edx, Michael Hoover-Edx, Jacob Hosterer-W130, William Huey-Wcx, William Hunter-Wax, Dickson Huston-Wdx, James Huston-Wdx, John Huston-W192, George Huttenbaugh-Edx.

Jared Idwin-W150x, Robert Irwin-W110x, William Jackson-W488 (177, 2nd. D. Dist.), Marmaduke Jamison-Ebx, Robert Jamison-Edx, Thomas Janney-Wdx, Barnabas Johnston-Ecx, John Johnston-Wa, John Johnston-Wa, Henry Jordan-Eb, George Kelso-Wb, Peter Keener-Ed, James Kerr-E205, Matthew Kerr-W50 (town lot), Thomas Kerr, David Kincaid-Ea.

Thomas Laughlin-Wdx, Joseph Law-Ea (945, 2nd. D. Dist.), William Likens-Wbx, William Livingstone-Wb, William Lock-Edx, John Logan-Wa (one half mill), Matthew Logan-W50, Alexander Love-E350x, Thomas Love-E150x.

James Manuel-Ea, Charles Martin-Ebx, John Martin-E120, Thomas Matthews-Wdx, William Matthews-Edx, James May-

berry-Wd, William Mayers-Wb, David McBride-Wa, John McBride-Wa, Nathaniel McBride-Wdx, Robert McBride-Wb, Samuel McBride-Wbx, Alexander McBurney-Wcx, Alexander McCandlis-Wa, Arthus McCann-Ecx, John McCann-Ed, Samuel McCaslin-Wa, William McCaslin-Wa, Robert McClarren-Wa, John McCloskey-Wb, Richard McClure-Ea, James McCommons-Edx, Daniel McConnell-Ec, John McConnell-Ea, Adam McCormick-Ea, John McCormick-Ec, Alexander McCoy-Wb, John McCoy-Eb, Joseph McCoy-E, Thomas McCoy-Edx, Adam McCracken-Edx, John McCrumb-Wdx, Charles McCully-Wdx, James McCune-E130, Joseph McCune-W320x, James McDermot-Wb, David McDowell-Ebx, Robert McDowell-E150, Francis McFarland-Wd, John McFarland-Wd, William McFarland-Wdx, William McFarland (son of the widow)-Wdx, William McFate-Wb, Francis McGarvey-Wdx, Robert McGarvey-Wb, John McGee-Eax, James McGeehan-Wax, Hugh McKean-Wd, Hugh McKee-Edx, James McKee-Ebx, John McKee-Eb, David McKindley-E166, Manasseh McLaughlin-W195x, Thomas McLaughlin-Wdx, William McLean-Wcx, Daniel McMillan-E180x, Daniel McMillan, Jr.-Ea, William McMillan-Wb, William McMillan-E310x, Barnabas McVey-Ea (945, 2nd. D. Dist.), George McWilliams-W150x, James McWilliams-Wdx, Hugh Means-W500x (grist-mill), William Mercer-Wb, Gideon Miller-Edx, James Miller-Edx, John Miller-Edx, William Miller-W250 (50, 3d. D. Dist.), John Mitchell-Wax, Thomas Mitchell-W50x, Samuel Moke-Wb, John Monteith-Wdx, William Montgomery-Edx, James Moore-Ed, Robert Moore-Ea, John Moorheard-Wa, William Munnei-W (town lot) x, Matthew Murdock-W50, Adam Murphy-Edx.

James Neal-Wdx, John A. Neal-Wdx, John M. Neal-Wdx, Smith Neal-Wdx (grist-mill), Andrew Nelson-E, James Nelson-Wb, William Nelson-Ebx, William Nicholson-Edx, John Onstat-Wdx.

James Park-W96x, John Park-W80x, James Patton-W159x, William Patton-Wb, Benjamin Pearson-Edx, Thomas Pettitt-W237x, Samuel Phipps-Wdx, Isaac Phillips-W193, Johnathan Phillips-Edx, Frederick Pisor-Edx, Nathaniel Porter-Wd, William Porter-W75x, William Porter-W (distillery), Isaac Pounds-Eb, John Pounds-E30x, John Powell-Edx, Joseph Powell-Ed, James Quigley-Wbx, Ambrose Quillen-Wdx.

John Ralston-Wcx, David Ramsey-Ec, James Ramsey-E250x, Robert Ramsey-E150 (sawmill), William Raney-Wbx, Thomas Reed-Wbx, William Reed-W250x, William Reese-Edx, Daniel Rice-Edx, James Rice-Ea, Henry Richel-Ea, Henry Richel, Jr.-Ea, John Richey, Amos Robins-E50, James Robinson-E65, David Robinson-Eb, Henry Robinson-Wdx, Samuel Robinson-W131x, George Rodgers-Edx, Nathaniel Rodgers-E344x, William Rodgers-Edx, Andlrew Ross-Ea, Andrew Ross, Jr.-Ea, Ephraim Ross-Ea, Isaac Ross-Eb, Jacob Ross-Ea, Henry Rudisel-Edx.

Thomas Sampson-Wc, Richard Sanderson-Eb, Ezekial Sankey-W20 (distillery) x, James Satterfield-Wb, John Savage-W250, James Scott-W250, Joseph Scott-Wcx, Thomas Scott-W600, William Seaman-Wd, John Seeds-Eb, William Seeds-Ebx, George Seigler-Ed, James Sharp-Ed, John Sharp-E80x, John Shaver-Wb, John Shaw-Eax, John Shints-Wax, Conrad Smith-Ed, James Smith-Ebx, John Smith-Edx, William Smith-Edx, William C. Smith-E125, Abraham Snyder-Ed, Phillip Snyder-W250, John Soover-W500, John Steel-Wdx, Robert Steen-W150, Richard Stevenson-Eb, Robert Stevenson-Wbx, Daniel Stewart-E350x, James Stewart-Ecx, John Stewart-W10 (two lots), John Sutton-Edx, Daniel Sutton-E35x.

Thomas Taylor-Ebx, Alexander Thompson-Wd, Henry Thompson-W250, John Thompson-Wdx, Robert Thompson-W350, John Toad-Ed, John Towland-Wbx, Townsend and Reynolds-W152, Joseph Townsend-W (town lot), Joseph Townsend, Jr.-W10 (town lot), Thomas Underwood-W37, William Underwood-W25, Nicholas Van Eman-W113 (also town lot), Richard Van Fleet-Wbx, Jacob Van Meter-W150.

George Walker-Wax, James Walker-Wdx, Robert Walker-Wcx, Robert Walker, Jr.-Wa, Andrew Wallace-E25, William Wallace-E50, William Ward-Edx, Joseph Watt-Wbx (distillery), John Watson-W (town lot) x, James Waugh-W350, James Waugh, Sr.-Wdx, John Waugh-W192x, Samuel Waugh-Wc, James Weakley-Ea, Robert Wier-Wdx, Samuel Weir-Wcx, Jesse Welch-Wb, Alexander White-E268, John White-E50, James Whiteside-Wb, Henry Whiting-Wb, John Whiting-Wb, James Whitaker-Ecx, Thomas Williams-Wb, Adam Wilson-W125, John Wilson-E50, John Wolford-Ec, Richard Woodrow-W50, Hugh Woods-Wax, William Woods-Wa, William Woods-Ea, Adam Wright-Ed.

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